

Labor Day 1976

...Is a holiday often thought of as an end to vacation, back to school, let's-start-another-year-holiday. It's a holiday many people don't think about but just enjoy—a nice three-day weekend. The Voice, this week, sent reporters out to ask a cross section of workers to think and then share with Voice readers what Labor Day means to them as Christians. See pages 4 and 5.

The **VOICE**

VOL. XVIII No. 26

25c

SEPTEMBER 3, 1976

Diocese readies Abp. McCarthy welcome

"We are beginning to feel a sense of excitement," said Msgr. John Donnelly, general chairman of arrangements for the welcoming Mass and reception for Archbishop Edward McCarthy, as Coadjutor Archbishop of Miami. "We are at the countdown point for September 17th, the day of festivities. We hope to give Archbishop McCarthy a warm welcome," Msgr. Donnelly said.

"I will be at the airport myself," said Archbishop Carroll, "to welcome Archbishop McCarthy." The new

coadjutor will arrive in Miami on Sept. 16 at 3:53 p.m., Continental Airlines, with a delegation of 40 priests from the Diocese of Phoenix.

Honored guests who have accepted invitations to the ceremony at which Archbishop Jean Jadot, Apostolic Delegate in the United States will present the new coadjutor to Archbishop Carroll, include the family of Archbishop McCarthy, Cardinal Humberto Medeiros of Boston, Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic

Bishops, six other Archbishops and 18 other bishops, including the former auxiliary Bishops of Miami, Bishop John J. Fitzpatrick and Bishop Rene H. Gracida.

"There will be seating for honored guests," said Msgr. Donnelly, "such as members of Archbishop McCarthy's family, ecumenical representatives, civic leaders." Besides clergy and Religious, representatives of parishes have been invited for the reserved Cathedral seating, he said.

The ceremony will be under the direction of Msgr.

Donnelly and Father Frederick Brice, who will act as master of ceremonies; Edward Atkins, who will direct the Serrans who will usher; and Robert Fulton who will direct the major seminary and Cathedral choirs. A special participation booklet for the liturgy is being prepared.

Following the Mass of Welcome there will be a luncheon reception at the Carrillon Hotel. Father Francis Lechiara is in charge of the reception arrangements and hospitality at the hotel.

Father John McGrath and Father Noel Bennett are in charge of transporting the family of Archbishop McCarthy and hierarchy from the airport to the hotel and to the Cathedral.

Father Jose Nickse and Father David Russell are making arrangements for a press conference with Archbishop Carroll and Archbishop McCarthy at the airport when he arrives. Press packages which will include background material, stories and photos will be presented to the media.

Thousands to honor her next week

Our Lady of Charity of Cobre

Thousands of Spanish and English-speaking people in South Florida will again honor Our Lady of Charity of Cobre, Patroness of Cuba, during a Concelebrated Mass at 8 p.m., Wednesday, Sept. 8.

Archbishop Coleman F. Carroll, who inaugurated the special Mass honoring Mary in 1961 after thousands of native Cubans sought sanctuary in the Archdiocese of Miami, will be the principal celebrant at the Marine Stadium, Rickenbacker Causeway, Key Biscayne.

BEFORE MASS, a flotilla will escort the small statue of Our Lady of Charity from the shrine which bears her name, adjacent to Mercy Hospital, on the waters of Biscayne Bay, to the Marine Stadium.

Although the Mass does not begin until 8 p.m., pilgrims have been advised to arrive early because of the large numbers expected to participate in the Mass and upon the arrival of the flotilla.

According to belief, at the beginning of the 17th century, three young men from a small Barjagua settlement in Cuba left the area to search for salt in Nipe Bay. When they arrived there, they were prevented from returning immediately because

of inclement weather which persisted for a period of three days.

Waiting in the shelter of a thatched hut on the shores of a place called Cayo, the two Indians and a black man looked out across the water and saw an object which they first thought was a sea bird. As it continued to draw closer they saw that it was a statue of the Virgin Mary, which despite the sea and rain, was dry. Inscribed on the board to which it was attached were the words: "I am the Lady of Charity."

AFTER 300 years of devotion to Our Lady of Charity, Pope Benedict XV proclaimed her Cuba's patroness in 1916.

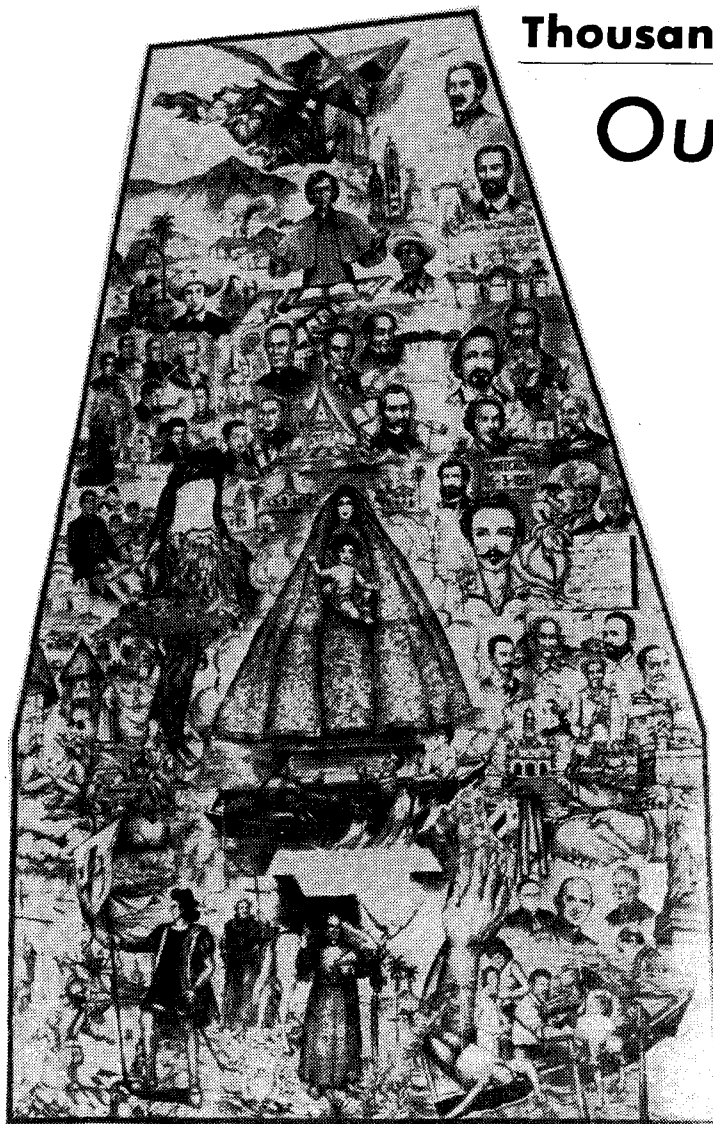
In 1951, a replica of the original statue was taken to every part of the island in observance of the 50th anniversary of Cuban Independence. This is the same statue smuggled out of Cuba that arrived in Miami on Sept. 8, 1961, through the efforts of the Panamanian Embassy, and which now receives yearly homage of over 350,000 Cuban exiles.

As in former years, Sept. 8 will mark the close of triduum honoring Mary in parishes

throughout the Archdiocese where there is a concentration of Spanish-speaking faithful. In past years these three days of devotions have been observed in Key West as well as in parishes and missions of Miami, and in areas where there are agricultural farm workers.

Our Lady of Charity shrine, designed by a Cuban architect, decorated with murals by native Cuban artists, and built through funds donated by Cuban refugees was first suggested by Archbishop Carroll during the traditional Mass in 1966.

The Archbishop suggested
(Continued on page 16)



Mural composed of 21 canvases painted by Cuban artist Teok Carrasco depicting the history of Cuba, to be hung in the Shrine of Our Lady of Charity soon.

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Hearing set today about adoption of Viet war orphans

Sixteen Vietnamese war orphans and their adoptive parents will appear before Judge Harvie DuVal today (Friday) at 11 a.m. for a hearing on their final decrees of adoption.

The petitions have been filed by 15 Dade County couples (two of the children are twins).

The children were placed with the families by the Catholic Service Bureau after their arrival in Miami in April 1975 following chaotic conditions in Vietnam. The adoptions were handled by Mrs. Elizabeth Manning and Mrs. Louise Cooper, adoption workers of Catholic Charities.

THE 16 children were evacuated from Vietnam by U.S. "Operation Babylift" last year where they had been under the care of the U.S. Catholic Conference Migration and Refugee Service in Vietnam for sometime before the crisis. They had been in process of being accepted for adoption by families who had applied to the CSB and who had been ap-

proved to receive them.

The first Vietnamese children arrived in Miami April 8. Msgr. John J. Nevins, then director of the CSB, and Dr. Ben Sheppard, associate director, had flown to San Francisco to assist the Catholic Migration Service in identifying the children and processing them through to Miami. Adoptive families then were contacted here when word was received from San Francisco and arrangements were made for the families to receive their tired and frightened children.

"Within a few weeks of their arrival all of the children made good adjustments despite the differences in language and culture," said Mrs. Cooper. "Information regarding these differences and a small glossary of common Vietnamese words were given to each family. It wasn't long before strong bonds of love formed between the children and families."

THE adoptions were going smoothly when word was



Vietnamese tots arrive at Miami Airport last year accompanied from San Francisco by Dr. Ben Sheppard, associate director of the Catholic Service Bureau. Litigation which has recently been

resolved had held up final adoption hearings until this week when 16 children, including a set of twins, will be legally adopted.

received that class action suits covering all Viet children had been filed, raising the question as to whether they were actual orphans legally free for adoption, rather than children who had been shipped out by frantic parents who might later want them back.

But the children brought here by the Catholic agency had been properly processed as orphans, and word was received here recently that the court had declared all the children legally free for adoption.

As far as is known, said

a Catholic Service Bureau spokesman, the children processed today will be the first of the Vietnamese war orphans brought to the U.S. in the final days of the evacuation to complete the adoption procedures.

Abp. Carroll will bless Centro Mater buildings

Little Havana's education and recreation center for Spanish-speaking youth and children, Centro Mater, has opened additional facilities which will be dedicated Wednesday, Sept. 8 at 11:15 a.m. by Archbishop Coleman F. Carroll.

Miami's Archbishop will preside at the inauguration and blessing of three small buildings which were recently purchased and adapted by Centro Mater, Inc. to meet the center's expanding program.

Located at 414 SW Fourth St., the buildings house a room for kindergarteners, a library and a multi-purpose room for the center's after-school program.

Sister Margarita Miranda, R.A., founded Centro Mater in 1968 in a successful effort to provide needed care for children

of the neighborhood during the hours when they would otherwise be unattended.

In the past eight years the program has expanded to include educational films and lectures, discussion groups, a teen club, classes in nutrition, typing, guitar, dance, judo and sports; and at a summer camp, which this year was attended by 270 children, lunch and snacks were provided.

"All of the children are treated equally," said Sister Miranda, "regardless of race or background. Any child who lives within the specified zone served by Centro Mater may participate in the program."

The center's activities are supported by the ABCD, by Federal funds under Title 20, the Dade United Way and individual contributions.

Volunteers from Belen Prep and Immaculata-LaSalle Academy tutor children who need help with their homework; parents and other volunteers invest time and energy in the educational and personal care of the children, as well as fundraising projects, such as a Christmas gift sale which will be kicked off next week on the same day the new facilities are inaugurated.

An invitation to the public has been extended to the blessing ceremony Sept. 8, as well as to the open house that same afternoon from 4-6 p.m.

Centro Mater is under the direction of Miriam Roman, whose staff includes volunteer workers and two full-time social workers, Conchita Espinosa and Carmen Mas.

OFFICIAL

Archdiocese of Miami

The Chancery announces that upon nomination by the Very Reverend James C. Babb, S.J., Pastoral Vice Provincial of the Society of Jesus in New Orleans, Archbishop Coleman F. Carroll has made the following appointments, effective as of Sept. 1, 1976:

THE REVEREND CARLOS DE LA CRUZ, S.J. - to Assistant Pastor, Gesu Church, Miami.

THE REVEREND MANUEL FERNANDEZ DEL RIO, S.J. - to Assistant Pastor, Gesu Church, Miami.

THE REVEREND MARTIN B. JARREAU, S.J. - to Assistant Pastor, St. Ann Church, West Palm Beach.

THE REVEREND ANTON KNESS, S.J. - to Assistant Pastor, St. Ann Church, West Palm Beach.

Red collaboration lashed

STRASBOURG, France—(NC)—Bishop Arthur Elchinger of Strasbourg has condemned every form of collaboration between Christians and Marxists in a sermon in his cathedral here during a "Mass for France." He condemned such collaboration "because it leads

Christians, even unwillingly, to be duped by the mirage of what is called 'the secular heresy,' which is the sanctification of warfare between different classes in society."

He also warned that Christians cannot accept the position of some who, while claiming to reject the atheism of Marxism, still embrace the principle of class warfare.

At the same time, the bishops defended the right of workers to strive to better their condition.

He invited both Christians and Marxists to improve the conditions of the working classes by means other than class warfare and to strive to establish a new concept of honesty in labor unions.

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Out of love ...a mural to Our Lady

By ARACELI CANTERO
Voice Spanish Editor

"I think that anyone feeling down and depressed, should come to the Shrine of Our Lady of Charity of Cobre and for a few minutes kneel down by Our Lady. I'm sure he would totally feel renewed again..."

"And if there is something that is disturbing his peace of mind or if he needs physical or spiritual strength, I'm positive he will find it here."

Teok Carrasco knows what he says for he himself has experienced it.

For a whole year he visited Our Lady of Charity at the Shrine, almost every day, looking for inspiration.

He is a renowned artist and he wanted to give her a mural.

NOW that he has finished it he believes it is the one piece of art whose execution has given him the most satisfaction.

"Maybe because I painted it with all my heart and without looking for any material reward," he says.

"I would come to the Shrine tired after a whole day's work in my studio, but once I started painting all tiredness would leave me" he says, recalling the time he took painting the mural.

Teok always painted at night, sometimes getting home in the late hours of the morning.

"I could notice my hand moving swiftly, as if knowing beforehand what I had in mind," he says.

"I STARTED painting the Child Jesus but could not find inspiration for his face. I finished the whole mural after 374 hours of work and then returned to the Infant's face.

"I like to think of that factor as having some symbolic application, for Jesus is the Alpha and the Omega, the beginning and the end of our existence."

Although Teok would have liked to paint directly on the walls, his mural was finally done on canvas, and he says he has used the same technique Michael Angelo utilized in the Sistine Chapel, only that he did not use any color, a factor which, in his judgment makes painting even more difficult.

"In the center of the mural I have placed Our Lady of Charity with Jesus in her arms.



"He is the center of the whole piece."

"Surrounding Our Lady I have placed events in Cuban history."

As a whole, the mural includes 20 canvases which, when joined together will measure 740 square feet, covering the central wall of the Shrine.

"I WORKED hard to finish them for last year's feastday of Our Lady of Charity, Sept. 8th. A year has gone by and the mural is still waiting to be hanged because the company that built the Shrine has not yet fixed the water leaks on the cupola" he comments with sorrow and a degree of anger.

"I want my mural to be a message of hope..."

because Mary shows us how to overcome difficulties".

Holding some of the canvasses of his mural, is Teok Carrasco, (left and below), a Cuban born artist whose art will decorate the Shrine of Our Lady of Charity. On the right, Msgr. Agustin Roman holds a model made with photographs of all the canvasses. Represented in the mural are the main figures of Cuban history with the depiction of Our Lady of Charity in its center.



More than 60 characters representative of Cuban history are depicted. "During the time I was executing the mural, I studied the history of Cuba from the best authors," Teok commented. His work was interrupted for a time in order that he might undergo a cataract operation he explained.

"I went to the hospital blind in one eye, but very much confident that my Mother in heaven would not forget me before the Lord.

"I RETURNED before I expected to with my two eyes

ready to finish this mural that I so much wanted to offer to the Virgin."

Once finished Teok has taken photographs of each one of the canvasses, and he has then pieced the photographs together in the shape of the future mural.

Mounted on an easel, the small model is now on exhibit at the Shrine.

The author likes to summarize his work this way: "The Cuban people find their salvation in the arms of Our Lady of Charity. She carries

Jesus who is the salvation given us by the Father through her who is "blessed among all women."

Although Teok is a very religious man, his works by no means are confined to religious themes. Many critics have praised his ability. Author Ernest Hemingway, whom Teok knew well, wrote of him in 1955 "In my judgment you are one of the greatest muralists of the century."

(Next week, The Voice will publish an article about Teok Carrasco, his life and his work.)

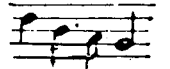
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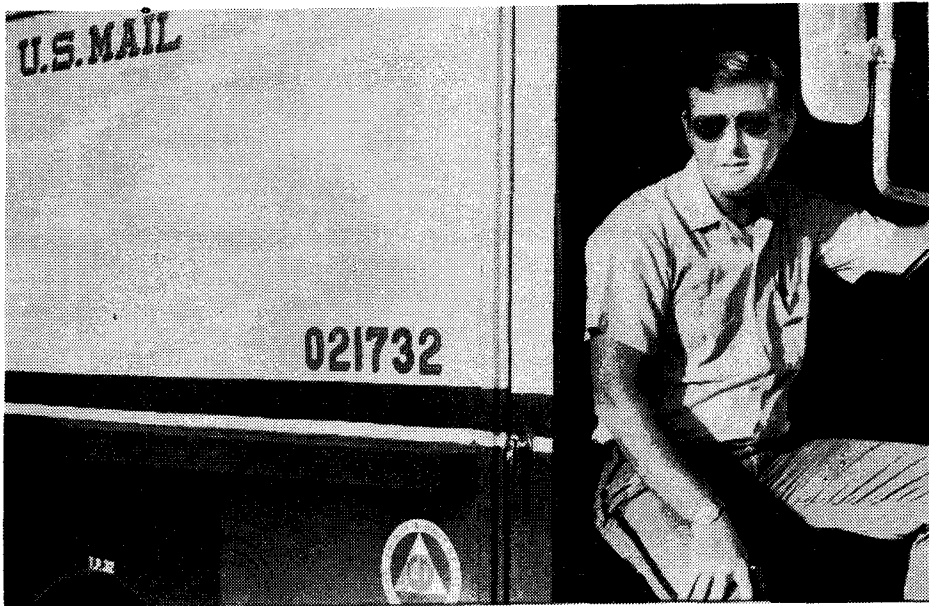
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Six local Christians



Steve Melus

South Miami mail carrier

Steve Melus of St. Thomas the Apostle Church, Miami, is a mail carrier at the South Miami Post Office. He and his wife have five children, two of whom are foster children.

"Labor Day can mean a lot of different things when you think about it. For me, Labor Day has been an opportunity over the last few years to volunteer my time working on a Cursillo during the weekend.

"Here in the station, with 50 carriers, the language can get a little rough at times but everyone knows I'm a Christian and what I stand for and who I am. Sometimes I get razzed

and sometimes I razz back but I try not to compromise myself.

"I try to give a good honest day's work for the salary. I don't look for short cuts because I'm aware of being a Christian and the obligation of putting more into work than just labor.

"People on my route often comment that I'm always happy and whistling but I make the effort to do that. I don't just throw the mail in the mailbox but try to say 'hello' and show a little kindness and cheer.

"I don't push my Christianity on others but try to just put it into action."

Coral Gables doctor

Mary Smith of St. Augustine parish, Coral Gables, is a physician at the Federal Building, Employee Health Unit, and at the University of Miami Health Center. She has practiced medicine for 20 years, is married, and has two children.

"Being in the medical field, I'm thankful, because it is easy to see the service aspect of my work. When I chose medicine I was asked, why? I thought then, and think now, that I like science and people and medicine is a good combination of both.

"In my profession the easy way out is not always the right way and as a Christian I have to keep in mind my values and principles before making decisions.

"Sometimes I also think that what I do everyday may be for me a routine but for the patient in front of me, it's probably a big thing, something that keeps him worried. I



Mary Smith

think in my work I have to try to put myself in the place of my patient and that's a way of living up to Christianity. I think the same would apply for any kind of work.

"I never celebrated Labor Day in England where I was born. It was May Day that honored labor and then the holiday was sanctified by it being the feast of St. Joseph the Worker.

"I guess that as Christians we can always bring a Christian perspective to anything we do."

Miami cutter

Juan Silva of St. Dominic Church, Miami, works in a factory cutting clothes. He is married and has two children. He is also an adult lay advisor of leadership training for the Archdiocesan Youth Encounter Movement.

"I believe that we all have our part to do in this world and apart from earning a living we are all doing a service to others. When I see somebody wearing what I have made I become glad. It really makes me happy.

"As a Christian, I sometimes stop to think if this is what I am called to do. I think I should be happy with my job but never so satisfied as to being blocked from going a different direction that God might lead me.

"I also try to get into other things besides my job. I think that although one's job and work is fulfilling and good, it's not all we are called to do. As a person there are other things I can



Juan Silva

do and should do to fulfill myself. I give of myself working with young people and I can do that with my wife.

"I know we can't all be professionals so I also know I am doing something necessary.

"Labor Day is a great holiday. The only problem is that it's so close to the end of the Summer that we are usually too broke to celebrate it the way we would like to celebrate."

ARCHBISHOP McCARTHY

Special Section in THE VOICE Sept. 17
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(See ad on page 8 this week)



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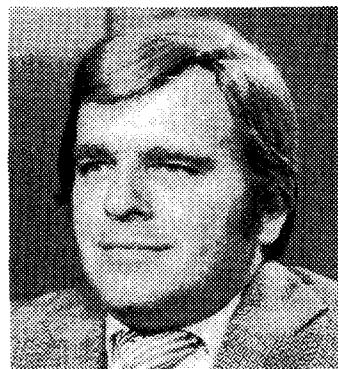
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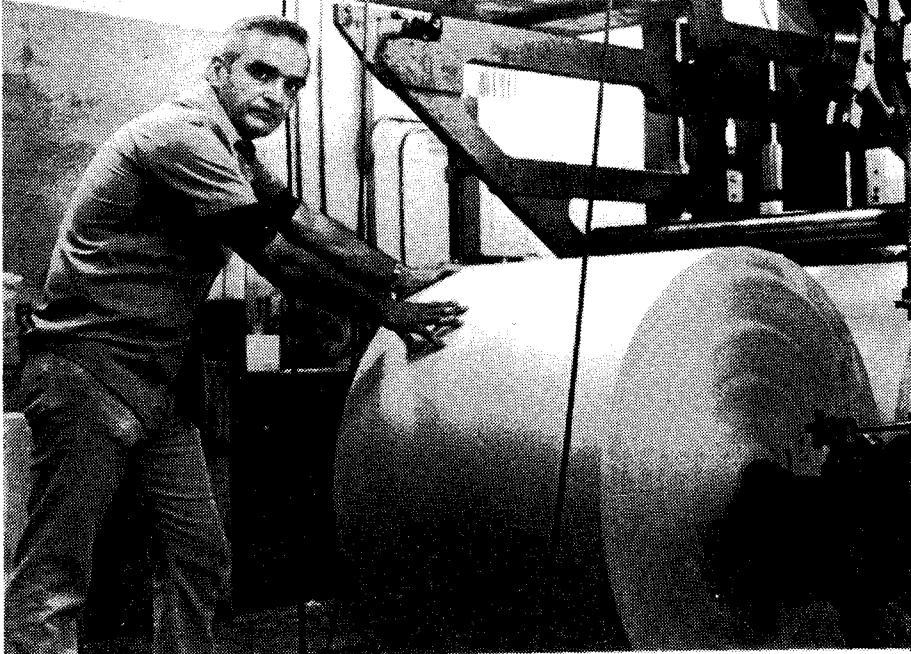
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reflect on Labor Day



Felipe Rivero

Miami Springs printer

Felipe Rivero of Blessed Trinity Church, Miami Springs, is supervisor of Central American Printing Plant. He is married and has two children and five grandchildren. Active in the Family Encounter Movement among the Spanish, he started work as a paper loader and has risen to the position of plant supervisor.

"Work for me is like a gift because God allows me to be useful and to provide for my family.

"Sometimes there are conflicts on the job because one can often react in a materialistic way forgetting what is demanded by the Gospel. When I find conflicts, I try to think that Christianity was never meant to be easy.

"Labor Day for me is comparable to Thanksgiving Day. I'm glad to have a day of vacation but also thankful for having the strength to work."

Station 3, Hialeah fire fighter

Bob Harris is a fireman at Station 3, Hialeah, and lives in St. Bernadette's parish, Hollywood. In his spare time, Bob, his wife Bea, and their children are busy building a house of their own in the West Hollywood-Davie area.

"Being a Christian on the job isn't too hard. The problem is not with the other guys but with yourself. You

have to understand yourself and be sincere.

"The atmosphere in the Fire Department is different from anywhere else I ever worked. People can tell if you're sincere or being a phoney. And it's not going around talking about the Bible or God each day but by putting Christianity into action.

"Christians should rather rejoice that they can follow the example of Christ, who worked as an artisan.

In the exercise of all their earthly activities, they can thereby gather their humane, domestic, professional, social and technical enterprises into one vital synthesis with religious values, under whose supreme direction all things are harmonized unto God's glory."
(Church in the Modern World, 139)

"After I made the Cursillo, I thought it would be a good idea if we said grace before our meals in the firehouse. Believe me, I felt awkward doing that. The funny thing is that a few times I forgot and one of the other men would ask, 'aren't you going to lead gracy today?' That's what I mean when I say being a Christian on the job isn't hard if you get over your own hangups.

"An important thing, too, is to respect other people even if they have different opinions. Maybe it's because of the nature of the job, but guys can disagree with each other and when the fire alarm goes off the disagreement is forgotten and it's one group that leaves the station.

"If your Christianity is put into action and not just words, people will respect you for it and believe in your sincerity. A lot of guys are quiet but after a while they start asking you questions and that's how the Gospel is spread."

Pompano Beach teacher

Carol Ann Bonito is a fourth-grade teacher at Palmview Elementary School, Pompano Beach, and a CCD teacher at St. Bernard's parish, Sunrise.

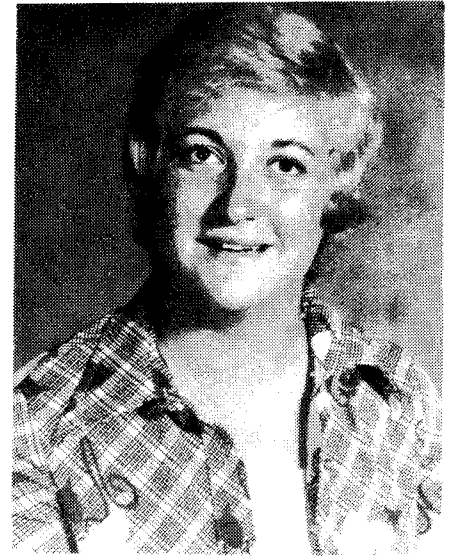
"As a Christian, work is a very conscious thing I do. Maybe that's why I'm able to do so much and have such a sense of accomplishment.

"When I thought of work as a Christian, I always thought of Appalachia or the missions but here in Florida I see parents and children are poor too because a lot of people are suffering. I think teaching alleviates much of that suffering.

"In a public school, I can't mention God too many times but I can talk about the need for being decent and human. I have the opportunity to expose children to good values and to let children see who they are, where they live, and their relationship with each other. I have the opportunity to let them know they have a responsibility to each other.

"Teaching is wonderful work for a Christian because I get to work with the children at school, with parents at home, and with other teachers. I'm the PTA president and know I can effect change. Not that I have all the answers but, through study and prayer I can do something. I feel as a Christian I have a responsibility to the world.

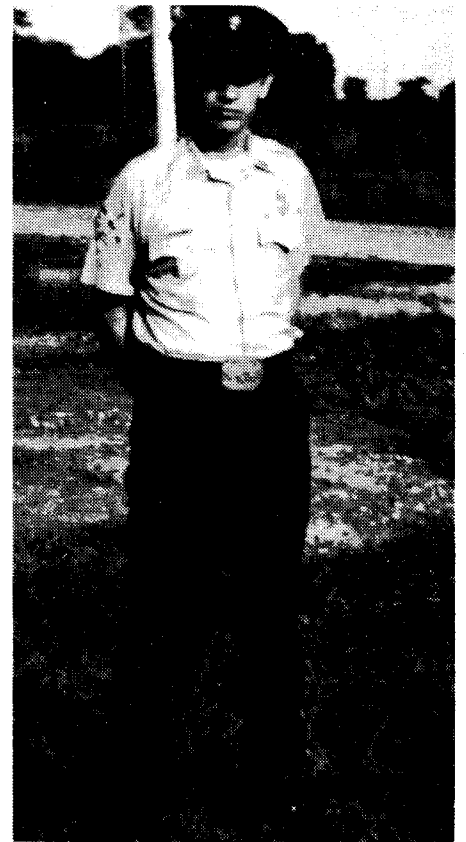
"I saw a sign in a Miami store that said, 'Today is the first day of the rest of your life.' But the sign was crossed out and over it was written,



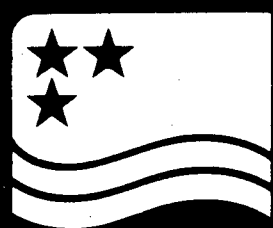
Carol Ann Bonito

'Now is all I've got.' And I believe that.

"A lot of people live automatically. They go to work and then home. But if you are conscious of your purpose in life, of being a Christian to other people, work can be a very evangelizing way of life."



Robert Harris



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Here's what's happening to voter

Don't look now but your vote is getting bigger and bigger.

That's because more and more people are not voting making yours count that much more.

Voting in presidential elections has been declining since 1960. The large turnout that year is generally conceded to be because of the widely viewed and interest arousing television debates between Nixon and JFK, and because the polls showed a dead heat in the race.

In 1974 only 39 per cent of eligible voters voted in the congressional elections. According to Bureau of Labor statistics compiled by the NC News Service only about half of those age 18-21 voted in the 1972 presidential election and only 21 percent of those in that age group voted in the 1974 congressional elections.

A Census Bureau report shows that 31 percent of eligible registered voters who did not vote in 1974 stayed home because of apathy, whether toward politics in general or toward that particular election because they saw no difference between the candidates or because they felt their vote would not matter.

When so many people do not vote; and when different groups vote in disproportionate strength; it is legitimate to conclude that the system is not working as it was intended.

For example the Census Bureau show found that the groups which showed high levels of voter registration and voting were those aged 45-74, persons living outside the South, College graduates, professional and technical workers and those earning more than \$25,000 a year.

Those with low voter registration and voter turnout—and it can be concluded, with less political influence per person—include young people age 18-24, persons living in the South, those with less than eight years of education, laborers and those earning less than \$5,000 a year.

Nonwhites also register and vote less often than whites. A total of 63.5 percent of whites were registered for the 1974 elections; while only 54.9 percent of blacks and 34.9 percent of hispanics were registered.

In the same election, 46.3 percent of whites voted, while only 33.8 percent of blacks and 22.9 percent of Hispanics voted.

Hispanics make up only 3.8 percent of all eligible voters, but they are concentrated most heavily in the West, where they represent 10.6 percent of all eligible voters.

More than 35 percent of the eligible voters in New Mexico are Hispanic, as are 10-15 percent of the eligible voters in Arizona, California, Texas and Colorado.

All of these figures put together, it is clear that there is great potential strength among young people, senior citizens poor people and minorities in terms of influencing national and local policy through elections.

But until these groups become involved in the political process to the point of registering and voting in comparable proportions to the educated white middle-class, their needs will remain unmet.

Hopefully, the planned TV debates between Gerald Ford and Jimmy Carter will generate renewed interest in the whole voting process this year.

Prosperity, persecution—an odd contrast



By Msgr.
James
Walsh

Last week a visiting seminary professor from Pieniezno, Poland, gave an interview in Seattle in which he said that, despite the restrictions of the Communist government, the Catholic Church was flourishing there.

Father Roman Bodanski said that 95 percent of the people are Catholics and that attendance at Mass is extremely high. It is enlightening to learn just now, when a small group of Traditionalists are claiming the Roman Catholic Church is ruined because the old Latin Mass has been replaced, that in Poland the vernacular is credited with drawing great crowds. Father Bodanski said that the liturgy in their own language, in the midst of Communist harassment, has been universally welcomed and accepted by the Poles.

(I am sure some mail will inform me that the Communist government wanted the Mass in Polish, instead of Latin, because such a change means the eventual downfall of the Church there!)

Moreover, Father Bodanski revealed that there is no shortage of vocations to the

priesthood in that country. As a matter of fact Poland is now sending missionaries to New Zealand, Africa, Brazil, Argentina and other countries. Strangely enough, vocations to the religious orders of women are steadily decreasing.

THESE reports should set us thinking. The Church in Poland has had to fight every inch of the way to preserve her identity and to keep a measure of freedom in Poland. It reminds us again of the great historical truth, namely, that the Church in times of persecution always becomes vigorous and her children

appreciate more her legacy of truth and love.

It seems our worst enemy is prosperity. When times are very good, vocations drop off and laxity sets in. We take the comfortable way. The lure of the good life does not prepare men and women for a lifetime commitment to service of God and neighbor. It is hard to tell an atheist from a Christian in the daily round when the Church is well accepted and most of us are eating high on the hog.

★★★

Along this same line,

Malcolm Muggeridge, who fell in love with Mother Teresa and thereby gained new respect for Christian faith, gave a speech at the University of Toronto. He is convinced that western civilization, as he put it, is sliding into perdition.

In describing our current spirit of materialism and moral decay, he remarked: "It's uncannily and obviously just like the collapse of the Roman Empire." He added that Rome went down not because of any lack of power or wealth, but because "the moral shape that lies behind all other shapes was

breaking up...The truth is that unless men have a sense of moral order within themselves and in their universe, they will not be able to build any other kind of order, economic, political or social..."

He made a strong point of telling his audience that Pope Paul was very right when he "banned the pill" in 1968. He blamed contraception for opening "the flood gates of eroticism—sex for sex's sake." As a result, Muggeridge declared, people have gradually come to regard pregnancies more as nuisances than as divine gifts.

The British writer, who used to be editor of the famed humor magazine, Punch, is not telling jokes now. His words have the sting of truth.

★★★

Here are simple reflections which could be a daily prayer for everyone. It was given at the Eucharistic Congress by Father John Powell, S.J.

"I very much fear wasting the glorious opportunity of life. Each day I ask God, especially at the moment of holy communion, not to let me die without having really lived and really loved. I ask him to let me love myself and be real. I ask him to make my life not a series of performances, even though I am a good performer, but an act of love. I ask him to make me a deeper believer and to let me experience a sense of belonging to the Christian community."

WHAT IS YOUR QUESTION?

What is the Church's position about working on Sundays?

(Question will be answered by Father Jose Nickse. Readers are invited to send questions to Father Nickse, The Voice, P.O. Box 38-1059, Miami, 33138. From these he will select those to be answered in this column).

Q. Some of my neighbors are Catholic. Now the wife is working on Sunday. I always thought the Church did not allow Catholics to work on Sundays. Has the attitude of the Church changed in this regard?

A. The Christian Sunday is certainly a weekly festival of the Resurrection of Christ. Probably the weekly Easter of Sunday came into general observance some time before there were annual Holy Week

and Easter festivities.

Sunday did not arise out of the Jewish Sabbath. In fact, the first Christians kept both the Sabbath and Sunday. Rather, Sunday is a creation of Christian inspiration and is filled with unique Christian meaning.

You raise the question of work on Sunday. The Sunday rest has an uneven history. Before the 4th century decrees of legal toleration and later establishment of Christianity, Sunday was a workday. Christians worshiped in the night and early morning hours.

The Church long main-

tained a healthy fear of idleness; the cessation of work on Sunday was introduced less to allow for rest than to clear the way for intense spiritual activity.

Sunday rest from the labor that characterizes the other days of the week is a sign of freedom and redemption of a soul destined for God.

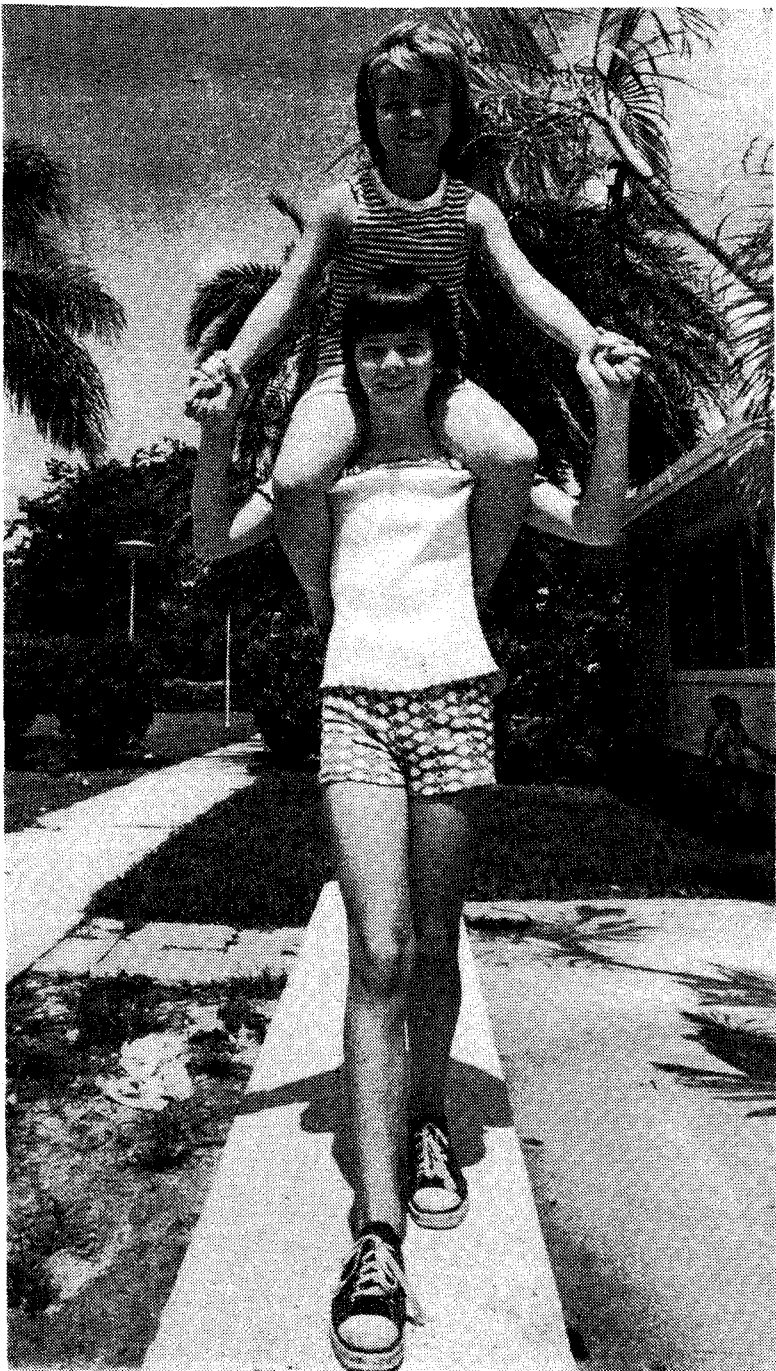
Contemporary Catholic practice allows the use of Sunday for reasonable recreation, repose, charitable activity, and work that is truly necessary; primary emphasis, however, should be put on the worship of God.



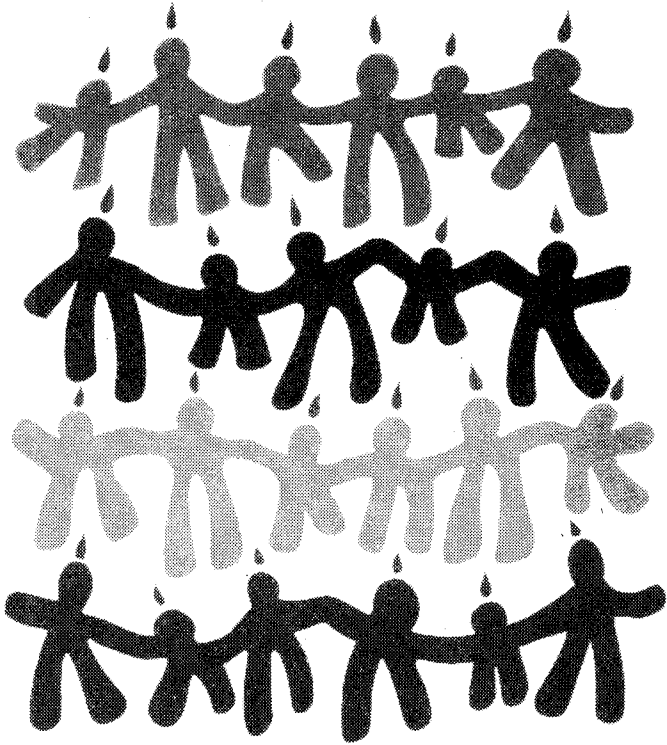
6 New Sisters join Children's facility

The Archdiocesan Home for Dependent Children in Perrine got a nice gift this week when six Sisters of the Company of Mary arrived from Tustin, Calif. to staff the facility, at the invitation of Archbishop Carroll. Some children on the playground greet the Sisters (above).

Mrs. Rita Lockwood, teacher, and Sr. Margarita Duque, the superior, talk (at left) while others playing with the children are Sr. Salifina Flores, Sr. Alma Grande, Sr. Ana Janer, Sr. Patricia Huber and Sr. Raphael Garcia (not in order).



**PARISH FAITH ALIVE:
the Spirit in '76**



**CATECHETICAL SUNDAY 1976
September 19**

Confraternity of Christian Doctrine Sunday will be observed Sept. 19, 1976. The Voice will carry special features, articles, and pictures of the catechetical work being performed in the Archdiocese of Miami in the next two issues. To reserve extra copies, please call Voice Circulation at 754-2652.

**St. Patrick
school seeks
alumni contact**

St. Patrick School, Miami Beach, would like to be in contact with alumni and friends.

Plans are being made for the 50th commemoration party to be held in late October. Names and addresses are needed so that a complete list can be developed for further mailings and announcements.

Please contact St. Patrick's, 3900 Garden Ave., Miami Beach 33140 or telephone 531-1124.

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**PDRE's plan
first meeting**

The first meeting of Parish Directors of Religious Education will take place Sept. 9, from 10:30 a.m. to 2 p.m. at St. James Parish Hall.

For information call Myrna Gallagher at 238-7461.

**Women's Cursillo
changes location**

The location for the 21st Women's Cursillo scheduled for the Labor Day Weekend has been changed.

The Cursillo will be held at the Academy of the Assumption, 1517 Brickell Ave., Miami. Originally, the Cursillo was to be held at Madonna Academy, West Hollywood.

**Barry receives
State grant**

The Barry College School of Social work has received a \$149,327 grant from the Florida Department of Health and Rehabilitative Services to support the school's training program in social welfare administration and planning.



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A SPECIAL ISSUE OF **THE VOICE** SEPT. 17, 1976



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St. Mary's will double emergency room size

By GEOFFREY BIRT
Palm Beach County
Correspondent

WEST PALM BEACH—St. Mary's Hospital is doubling the size of its emergency room, and installing new equipment at a cost of \$300,000.

Much of this money has

been bequeathed by a benefactor who preferred to remain anonymous even after death.

The Palm Beach Kennel Club has also donated \$12,000 for the construction of the nurses' station in the enlarged and improved facility. The Kennel Club is owned by Art

Rooney, who also owns the Pittsburgh Steelers football team, and is a frequent visitor to the Palm Beaches.

Work on the project has already begun.

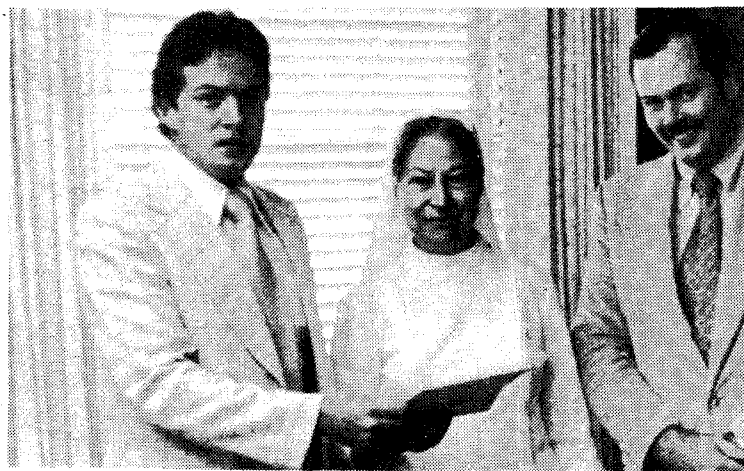
ALL the work is being done within the confines of the existing hospital, mostly by knocking out a series of rooms formerly occupied by staff doctors and vacated when St. Mary's opened its \$4 million Sister Josephine Walters Pavilion last November.

The area where patients await treatment will likewise be doubled and made more attractive.

The new emergency room will be given its own X-ray machine and film development equipment. Presently, the emergency room uses the X-ray department which serves the general wards. The new emergency room equipment will be a great time saver, doctors stress.

Existing orthopedic facilities are being increased, and a special area is being set aside for emergency treatment of eye, ear, nose and throat cases.

HEART monitoring devices are being increased.



Presenting a check for a \$12,000 to defray the cost of building a nurses' station in the expansion of the emergency room of St. Mary's Hospital, West Palm Beach, is Arthur J. Laughlin, general manager of Palm Beach Kennel Club. Sister Viator Comas, O.S.F., associate administrator, accepts the check as Phil O'Conner, Jr., a member of the hospital's advisory board of trustees, looks on.

A four-bed unit is to be added to existing facilities for those patients received in a state of trauma or suffering severe heart attacks.

The obstetric and gynecology examination area is being doubled, and a pediatrics examination room added to the new emergency area.

Doctors will have a conference room in which they can discuss among themselves the condition of emergency patients. Both doctors and nurses on duty in the emergency area will have lounges for the first time. Also, for the first time, a special security station is being added

at the new entrance to the emergency area.

Last year, St. Mary's Hospital handled 25,000 emergency cases, and though its staff and equipment is considered one of the finest in this area, "our facilities were often overcrowded."

It's a Date

Dade County

A home Mass and membership coffee at 9:30 a.m., Friday, Sept. 3 at the home of Mr. and Mrs. Sergio Velikopolski, will open the new year of activities for EPIPHANY Women's Club.

★★★

ST. JAMES Forever Young Club is having a covered dish for their first meeting, Wed. 2:30-4:30 in the parish hall. Call 685-1852.

★★★

ST. ELIZABETH Gardens Young at Heart Club sponsoring a card party, with refreshment, pokino and cards Saturday, noon, Sept. 4. Donation, \$1.25.

★★★

LAY CARMELITES will meet at Villa Maria nursing Home, 1050 NE 125 St., Sept. 4 at 2:30 for Mass in the chapel, followed by a business meeting.

★★★

ST. MICHAEL'S Council of Catholic Women will hold its first meeting of the new year on Sunday, Sept. 5. Members will attend 8 a.m. Mass. Meeting will be in Msgr. Philbin Hall after Mass.

★★★

Coral Gables KC council 3274 will hold a picnic at Boystown of Florida, 11400 SW 137 Ave. Miami at noon, Sunday Sept. 5. Public invited. Softball match against Marian Council at 3.

KC Bowling will start Sept. 7 at 6:30 and every Tuesday until April in Coliseum Fair Lanes, 1500 Douglas Rd. All KC members invited. Contact Bob Acker, 226-5138.

Broward County

CATHOLIC DAUGHTERS OF AMERICA Court Maria Regina 2022 will hold its first meeting with Mass in the convent of Our Lady Queen of Martyrs church at 7:30 p.m., Tuesday, Sept. 14.

★★★

CATHOLIC WIDOWS

and WIDOWERS will meet on Mon., Sept. 6 at 9 p.m. in Blessed Sacrament parish hall. Before the meeting there will be an early bird dinner at the Brave Bull. Call 772-3079 or 763-4450.

★★★

Court Infant of Prague No. 2082 will meet Wednesday, 8 p.m., Sept. 8 in Nativity Parish Hall.

Palm Beach County

St. Clare Women's Guild will have a get-acquainted coffee for all mothers with children in the parish school for the first time. Parish hall, Tuesday, Sept. 7, at 8:15 a.m.

★★★

St. John Fisher church will have a picnic Sunday, Sept. 5, at Dubois Park, Jupiter at 1 p.m. Fun and games. Bring your own lunch.

The Women's Guild will have its first meeting Monday, Sept. 13, at 7:30 p.m. in the parish hall. All invited.

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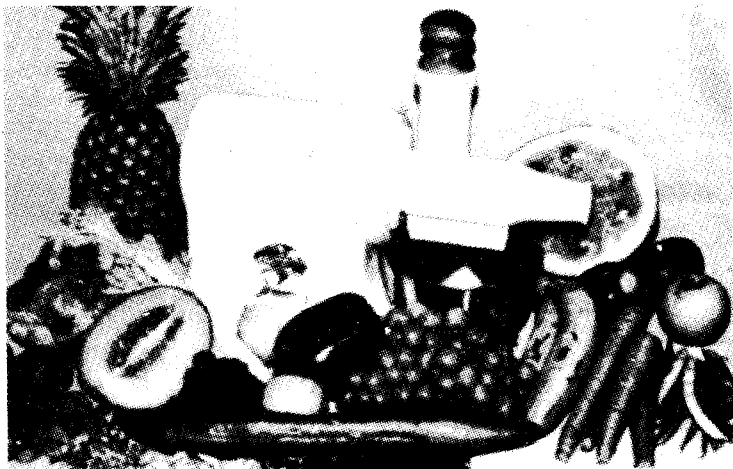


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Good family entertainment not hard to find in Miami

By FRANK HALL
Voice Features Editor

Good family entertainment is sometimes hard to find. It's either too expensive, too adult, or too crowded. What a pleasant surprise it was to discover Seaquarium.

For a single admission, the whole family can see six shows ranging from killer whales leaping and diving to TV star Flipper the porpoise performing in the actual movie setting where the television series was filmed.

There's a snack bar and cafeteria and since there is so much to see and do, the best idea is to plan on spending the whole day. You might as well because the kids will not want to go home anyway.

ONE of the finest benefits for parents is that for 25 cents a

youngster can mold his/her own souvenir Flipper or a ferocious shark, or a killer whale (none of which needs a battery to work or has moveable parts to break—unusual in the toy department).

Surprisingly enough, for 50 cents our two youngsters were content in the souvenir department for the whole day.

Speaking of souvenirs, the gift shop has such reasonable prices that Dade County should be proud. Kathy and I have done a lot of souvenir shopping in different vacation areas and Seaquarium has got to have the lowest of prices combined with the largest assortment of unusual gifts. We thought it would be a great place to do some Christmas shopping later on and found out that by going to the office you can get a pass

which allows you to enter the park free for a period of time to shop at the gift store.

A monorail ride of the park gives a visitor a good birds-eye view of the area and is the fastest way to acquaint yourself with the layout. The ride reaches a few high peaks so anyone petrified of height should restrict his exploring to the ground.

The grounds are not too bad for exploration. There are plenty of cool places in the shade with benches for visitors to rest. The flowers and landscaping is beautifully done and just walking around is a special treat.

Almost all the show places are cool and comfortable with the exception of the Top Deck where porpoises do precision routines. There are no seats at



Cha-Cha the dolphin leaps 20 feet above the water to take a fish held out to her by her trainer at Seaquarium.

the Top Deck area and if you aren't among the first to arrive it's very difficult to see. We stayed about five minutes and then left because we didn't get a good standing spot—important if you have little children.

The time wasn't wasted though because we went downstairs and had the best selection for the next show, which was underwater feeding.

The Flipper Stadium is well done with plenty of good viewing area. The show is amusing and entertaining and most children should remember Flipper from the movie or the television series.

The most dramatic show, in our opinion, was in the Killer Whale Stadium. Hugo and Lolita, two gigantic whales go through a series of maneuvers culminating in synchronized

leaps from the tank to hit suspended basketballs with their noses.

An important item to remember however, is not to rush and get first row seats for this show unless you don't mind being drenched in water.

There's a special bonus for residents of Florida. A resident pass is available to any Floridian who has paid the full admission at least once during the year. The cost is 25 cents and permits re-entry for one year following the month of purchase.

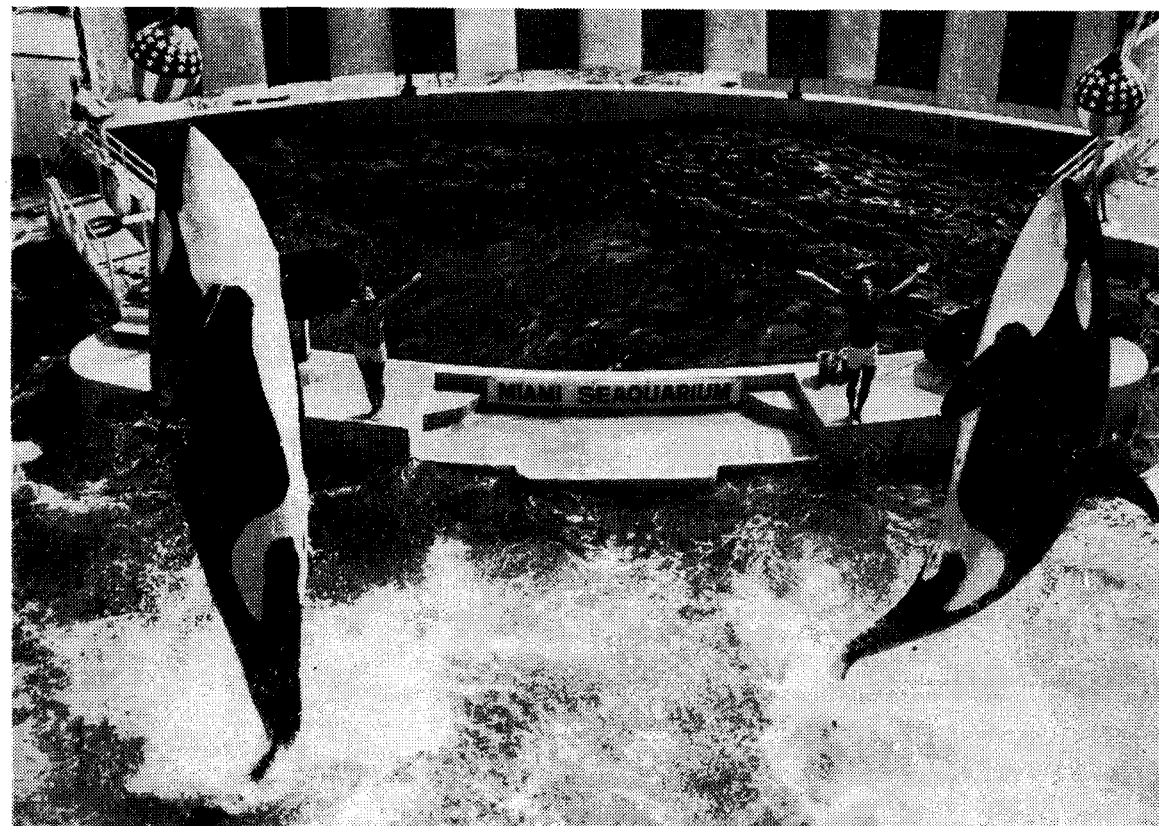
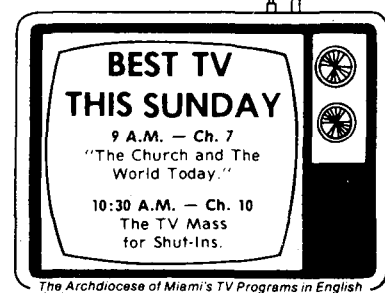
Certainly, the Miami area has many attractions geared for good family entertainment. If you and your family visited Seaquarium years ago it might be a good time to rediscover one of the finest of these attractions.

West finds a home on prime-time television

Sunday, Sept. 5, 7 p.m. (ABC)-SEVEN ALONE is being aired in two parts: (Part II will be broadcast on Sept. 12). The film is based on an historical incident that took place in 1843, when the seven children of the Sager family, led by their 15-year-old oldest brother, traveled a good portion of the Oregon Trail on their own after losing their parents.

The story in itself offered exciting possibilities, but this film version realizes almost none of them.

An opening song by Pat Boone and a Clairrol-style concluding scene in slow motion do little for historical credibility.



Hugo and Lolita, two killer whales with a combined weight of 17,000 pounds, dramatically leap 22 feet demonstrating their aquatic skills in the Whale Bowl.

No bubble in Gumball Rally

THE GUMBALL RALLY (Warners) Another mindless cross-country car race featuring a cast of characters (led by Michael Sarrazin) as indistinguishable as the cars they drive. Failing to excite any interest out there on the Interstate, stunt coordinator-turned-director Chuck Bail tries

some leering sex at the pit-stops. Auto mechanics should sue. B (PG).

TREASURE OF MATECUMBE (Walt Disney-BV) is a run-of-the mill Disney adventure which owes more to Huckleberry Finn than it cares to acknowledge. The

photography is marred by some cheap process shots. For younger children only. A-I (G)

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"He advocated muscular religion and loved every minute of it . . . He stormed into the palace, disdained any ceremonies of approach and flatly declared that no rain would fall for three years . . ." (Woodcut shows Elijah later after failing to convert the people and wanting to die.)



Elijah

Man of fire, spectacle

By FATHER ALFRED McBRIDE, O.PRAEM.

Elijah crashed onto the biblical stage like a bolt of lightning and left it, fittingly (not bothering to die like the rest) in a fiery chariot. Save for Moses, no other Old Testament figure blazes more brightly.

In the Bible the books of Kings are a stage on which prophets and kings battle one another for the souls of the people. The kings want to sell a willing people on a typical materialistic political system. The prophets did not engage in deft diplomatic maneuvers with the kings. They believed in confrontation, direct brinkmanship, a down-to-the-mat, winner-take-all combat.

NO ONE appeared to love this kind of battle more than Elijah. Not for him the whisper of intrigue, the mild compromise, the tradeoff. He advocated muscular religion and loved every minute of it. Moses had his Egyptian pharaoh. Elijah faced up to (or down) Israel's King Ahab. Ahab had married a Sidonian beauty, named Jezebel. Not only was she the Cleopatra of her time, she was determined to replace once and for all the "foolish" moralistic control of monotheistic Jewish faith.

Her first move was to persuade her husband to install 400 priests of the fertility religion of Baal and Astarte. This would be the equivalent of turning a cathedral into a colossal bordello. The biblical comment on this was considerably calm: "He did more to anger the Lord than any of the kings of Israel before him." (I Kings, 16, 34) Elijah showed more feeling. He stormed into the

Palace, disdained any ceremonies of approach and flatly declared that no rain would fall in Israel for the next three years. Let the people and the palace choke in their dust, then he would come back for round two.

AND COME back he did. This time he demanded a showdown with the 400 Baal priests. The contest terms were worthy of a Hollywood epic. At Mount Carmel, Elijah and the priests were each to take a bull, place it on an altar and ask the respective God to send a fire to consume it. The victor would be given the privilege of slaughtering the defeated. Crowds lined the hills to see the outcome. Elijah invited the priests to go first. How they struggled with chants, yells, rituals, dances and self mutilation! Elijah taunted them, saying their gods must be out to lunch.

Then came his turn. He created a great altar and poured sea water over the wood. Then with dignity and absolute confidence, he prayed, "O Lord, let it be known that you are God... Answer me! Answer me!" (I Kings 18, 36-37) The fire came and swept away the wood and water and swallowed up the victim. The people fell to their knees crying, "The Lord is God. The Lord is God." (I Kings 18, 39) No time for pity. Elijah ordered the immediate execution of the 400 priests.

THIS IMPRESSED, but did not convince Jezebel. She ordered Elijah's arrest. He fled to Mount Horeb.

Round three took place in a cave.

God said, "What are you doing in that

cave?"

"I have fought for you. I have destroyed the false priests. But Israel still sides with Jezebel and not your covenant."

God said, "Listen for my word."

A hurricane shook the hills. God's voice was not there.

An earthquake tore the rocks and trees. God's voice was not there.

A fire burned the earth red. God's voice was not there.

Then came a soft breeze. "What are you doing here, Elijah?"

"I have fought for you and I have lost."

"Anoint Jehu as a new king. Through him I will drive out Ahab and Jezebel and restore covenant to Israel."

EVENTUALLY Ahab repented. Jezebel did not and was thrown unceremoniously out a window and eaten by dogs. (2 Kings 9, 36-37) Elijah passed his prophetic power to Elisha. He was last seen going up to heaven in a fiery chariot.

Orthodox Jews retain the popular belief that since Elijah did not die he will return one day. They place an empty chair for him at each Seder meal. Reform Jews stress the "cup of Elijah." At their Seder rite they anticipate the coming of the greatest age of Jewish spirituality. The "fifth cup" at their Seder meal is for Elijah whom they believe will usher in the messianic age. Small wonder that the Gospels portray the mighty John the Baptist as Elijah reborn. Every age can use an Elijah. Let us pray for his kind of spirit.

JOHN...

By FATHER JOHN J. CASTELOT

The "School" of St. John produced five New Testament writings: the fourth Gospel, three letters, and the Apocalypse. Today we shall look at the first letter (1 John) and the Apocalypse (Revelation).

One John reflects divine truth with all the dazzling spontaneity of a brilliant gem. But it is not a prism breaking light down into orderly bands of color. So it does not lend itself to orderly division. One eager thought stumbles over the other in grand, though fortunately far from complete, confusion. The same ideas recur like sparkling reflections from similar facets of a slowly revolving jewel. Yet it has a unity and a marked progression of thought.

LIKE SOME later epistles, 1 John seems more of a sermon than a letter. There is no salutation and no final greeting. No one is mentioned by name and there is little indication of any personal relationship between the writer and his addressees. Consequently, some have concluded that 1 John was a sort of pamphlet intended for the whole Church and not a letter written in view of a specific local situation. However, a careful analysis of the letter reveals

avoidance of sin and observance of the commandments on the other that the false teachers were attacking basic principles of Christian morality also. In refuting, however subtly, these doctrinal and moral errors, John wrote some of the most sublime pages of inspired literature. Especially noteworthy is the teaching of the letter on Christian love, culminating in the arresting definition of 4: 16: "God is love, and he who abides in love abides in God, and God in him."

THE LAST of the Johannine writings and the last book of the New Testament is the Apocalypse. It is also the strangest New Testament book, written in a style so foreign to modern mentality that many otherwise devoted readers of the sacred text are tempted to throw up their hands in despair. But if one has some idea of its background, the situation in which it was written, the style he used, and the purpose he had in writing it, the Apocalypse is fascinating and rewarding. Reading a good modern translation with clear explanatory notes increases one's understanding and pleasure.

Apocalyptic literature was a peculiar type of writing which began in Jewish circles about the time of the Babylonian Exile. There are examples



Father Castelot cites the imagery of the horns and seven eyes. Seven is the symbol of power and eyes knowledge describing the sacrificed Christ who possess power and perfect knowledge.

... Is dazzling book

that he did have a definite and presumably local situation in mind.

Some members of the community or communities had succumbed to philosophical errors which had perverted their faith. It is not easy to pinpoint the exact nature of the false teaching, but from hints in the epistle it seems that the heresy was a type of Gnosticism. The followers of this doctrine claimed to have a special knowledge not available to the masses ('gnosis' in Greek equals knowledge). From this claim flowed many aberrations, doctrinal and moral. The letter combats these errors in a positive way.

We may judge from its stress on the necessary connection between true knowledge, love, and divine sonship on the one hand the

in Isaiah 24-27 and Zechariah 9-12; Ezekiel is full of it, and almost half of Deuteronomy is written in this style. The Jews, familiar with the prophetic writings, found the symbolism of the apocalyptic writings quite to their taste and grasped their meaning without much difficulty. They were aware of the significance they should attach to certain mystic numbers, colors, stars, animals, and natural phenomena like clouds, thunder, and lightning.

THIS TYPE of writing had its heyday in the last two centuries B.C. and continued to flourish in the early years of the Christian era. It came naturally to John, a Jew versed in the writing of his people, sacred and secular. And it fitted his situation and purpose perfectly. He, too, was

By FATHER
JOSEPH M. CHAMPLIN

In a parish where Vatican II-oriented leadership has never existed or been lacking for a long time, I am not sure establishment of the parish council would be first on my priority list of objectives.

This is neither a denial of the council's importance nor a wish to reserve jealously all decision making for the clergy.

On the contrary, councils are essential for the full and active involvement of lay persons in the life of any parish. Moreover, council members need to see that their opinions have impact and to understand that their words reach ears willing to listen.

NEVERTHELESS, parishioners in a Church with behind-the-times liturgies and little or no adult religious education

programs are, in most cases, not well equipped to make informed judgments about certain aspects of parish life.

For example, the sign of peace, Communion received standing, more substantial altar breads, programs in which parents prepare children for first reception of sacraments and the conversion of confessionals into reconciliation rooms are items which would run into heavy opposition from many parish council members unaware of the reason behind such moves. Their gut reactions and emotional resistance would tend to doom them from the start.

In this type of parish, admittedly an exception today, I would initiate a gradual program of updating the liturgy in accord with papal directives and improving religious education in line with approved diocesan regulations. Then, a year or so later, begin the

process of forming a parish council.

A search or steering committee composed of representative parishioners would make the preliminary steps. This group should read some of the pertinent literature (John XXI Publications has a variety available), visit neighboring parishes to observe council in action, and obtain sample by-laws and constitutions.

WITH THAT background, the steering unit would organize an educational program for the parish at large. Homiletic handouts, and bulletin messages are the easiest methods for mass communication; small group discussions require more effort, but probably exert deeper influence.

The final task for the steering group is to suggest a tentative organization for the council and to conduct an election.

Some thoughts on starting a parish council

LOVE—what is the real meaning?

By EUGENE S. GEISSLER

God escapes us when we reach for him. So often we can't find him when we search for him. Worst of all, when we think we need him most he seems farthest away.

Actually, there is a God who is unreachable, a God who is far from us and hard to find. He is the all powerful God who created the universe, the mighty God who slew the Egyptians, the ruler and judge who inspires awe and fear. Mostly he is the Old Testament God—necessary, real, and from all eternity. Yet, who would want a God who wasn't powerful, mighty and capable of great and wonderful deeds? "Oh God! How Great Thou Art!" is not just a song but a true saying. Yes, God is like that.

THEN THERE IS another God—without there being two Gods—the God Jesus revealed to us. He is the "Word of life," the God who is "light," the God who is "love." That God is easier to grasp and to find. He is never far away. He is as close to us as peace and joy, as forgiveness, as the love we share and have for one another.

Listen to John in his first letter, writing about this God: "We write to you about the Word of life, which has existed from the very beginning: we have heard it, and we have seen it with our eyes; yes, we have seen it and our hands have touched it. When this life became visible, we saw it...What we have seen and heard we tell to you also, so that you will join us in the fellowship that we have with the Father and with his Son Jesus Christ."

It isn't so much that John makes God human—human enough to be seen and heard and touched. He is telling us that the far-away, unreachable, mighty and powerful God has entered the human race, has joined it to himself and lives among us. Though Jesus has left, we can nevertheless have fellowship with him in the Spirit, we can live in the light, have our sins forgiven, and love one another as he has loved us. In fact, it will be proof of our being "in touch" with him if we have

love for one another.

THE WORD "love" has suffered much among us and continues to be maligned. How many sins of the flesh are committed in the name of love? How many wrongs proceed from self-love? In John's Epistle God is love, "and whoever lives in love lives in God and God lives in him." Moreover, we are exhorted to "love one another, because love comes from God and whoever loves is a child of God and whoever is a child of God does not continue to sin." Or to lie, or to hate, or to disobey God's commands.

Obviously, this God of love is as close as our brothers and sisters, as close as our parents, as close as our neighbors, as close certainly as any two Christians who are united in Christ, as any two Christians who believe in Jesus, as any



two who ask the Father anything in his name. If we love, he is closer to us than we are to ourselves.

What becomes clear is that true love is never far removed from God and that is how it can be recognized. It is a powerful force for good; it does wonderful deeds; it goes about doing good (as it was said of Jesus); it lays down its life; it heals and makes whole. It has the earmarks of both Gods—who are really one: powerful, strong, creative, just; but also merciful and loving and close by.

"We have seen and touched him," John says. We can do even better than that: we can be his children and he can live in us.

being persecuted, as were thousands of his fellow-Christians. They were bewildered and frightened and needed consolation and encouragement. They had to be reassured that the Lord had not forsaken them, that Jesus would triumph, now and throughout history. John was given this assurance from on high and passed it on to his fellow-sufferers: "The gates of hell shall not prevail!"

It is not difficult to understand why the Apocalypse has always been open to misunderstanding. One important reason has been a failure to recognize its literary form and a consequent failure to interpret it according to the special laws imposed by that form. For example, in apocalyptic language, numbers stand for ideas rather than for mathematical quantities.

To take them in the latter sense is to miss the whole point and to come up with some bizarre ideas, like the undisturbed reign of Christ for literally 1,000 years. Or take the picture of the Lamb with seven horns and seven eyes. This defies pictorial representation, and no such representation was intended. Seven is the symbol of perfection; horns indicate power and eyes knowledge. John is describing the sacrificed and

of imagery

now victorious Christ, who possesses the fullness of power and perfect knowledge.

MANY HAVE tried to find, in the Apocalypse a detailed blueprint of the Church's and the world's history until the end of time. All such attempts have failed, simply because John did not intend to draw any such blueprint. He did make reference to historical events, but they were those of his own day. He described the final victory of Christ and his Church, but in keeping with the confusion of temporal perspective so characteristic of apocalyptic writing, meant this description to be retroactive and to include the victory of the Church in the present situation. Only thus could he reassure his readers, and this was his immediate intention.

occasionally bitter debate about a council's decision-making or consultative-only function appears to me a bit academic. A council wields great power—moral, persuasive power, even if its role has been clearly defined as advisory.

A pastor with any degree of sensitivity to his leadership position in contemporary society should most reluctantly move in a direction clearly opposed by a heavy majority of the council. In theory I believe he could and should, but those would be rare instances.

On the other hand, the pastor (or parish team) which frequently ignores a council's recommendation will soon have discontented representatives and a terminally ill unit.

Here are a few practical tips for the successful operation of an established parish council.

- Some time at each meeting should be allocated for the members' intellectual and spiritual growth. Prayer and Scripture, a film strip, book review or presentation come readily to mind for this. An annual Mass is also highly desirable.

- The president should prepare a careful and detailed agenda in advance. One cannot run a smooth meeting without such preliminary efforts.

- The president must seek to combine a strong leadership function which keeps the group on target with a great concern that each representative enjoy the freedom to speak when so moved.

- Committees ought to be functional or disbanded.

- Occasional socializing (e.g., a dinner, wine and cheese after a meeting) helps build a better working relationship among the council members.



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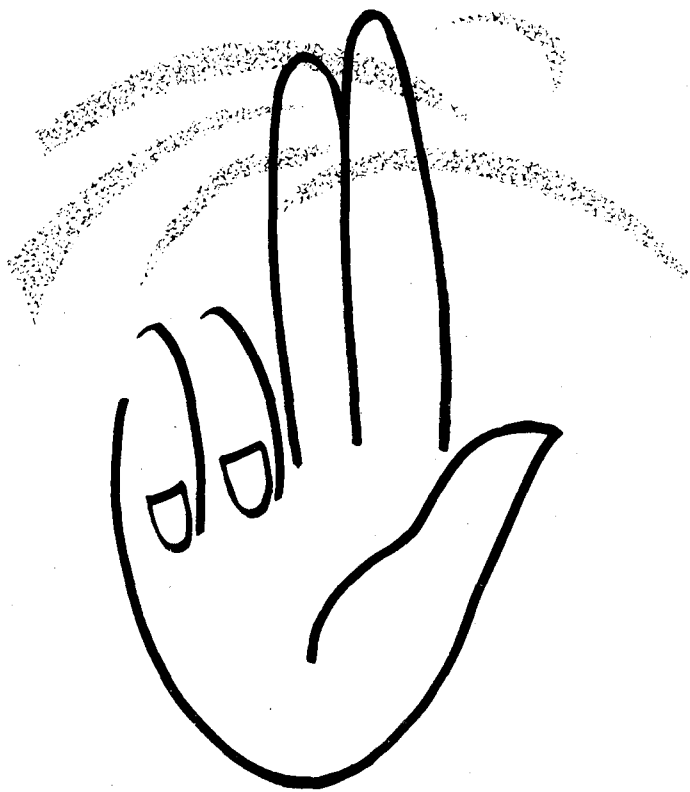
k for this to suggest ization of conduct an

At Holy Family we were anxious to have more elected representatives than ex-officio or appointed ones. Consequently, the council is small (five staff persons and six elected laity). The election, despite good education and publicity plus an attractive ballot with photos of candidates, proved disappointing. We experienced difficulty securing candidates and less than 50 percent of parishioners voted.

Once the council was underway, it made clear to members that the major decisions for the parish were, ideally, to pass from the staff (aided by the two trustees in exceptional cases) to them. At the same time, they understood the pastor ultimately possessed a veto power, if a decision ran contrary to diocesan church policy.

IN SOME WAYS, the

THE GOSPEL TRUTH



"Le llevaron un sordo y tartamudo, rogándole que le impusiera las manos...Y mirando al cielo suspiró y dijo: 'Efeta', que quiere decir 'ábrete'. Y se abrieron sus oídos y se le soltó la lengua hasta hablar correctamente."

(Mc 7:32-35)

Jesús se preocupa por los pobres y les enriquece con el don de la fe y de la salud, pidiéndoles que se parezcan a El en el amor.

"And they brought him a deaf man who had an impediment in his speech; and they asked him to lay his hand on him...Then looking up to heaven he sighed; and he said to him, 'Ephphatha,' that is, 'Be opened.' And his ears were opened, and the ligament of his tongue was loosened and he spoke clearly."

(Mk. 7:32-35)

The Lord's concern was for the poor of the land, to make them rich in the faith through teaching and healing, and to have us resemble him by our love.

Don't be too tough

To all hardworking men

By REV. JOHN T. CATOIR

The treadmill of modern life in America runs exceedingly fast. All of us are caught up in it, and it is wise from time to time, to reflect on what this constant pressure can do to a man.

Competition can be exhilarating at times, but over a long period it can also turn a man's heart to stone. The killer instinct, win-at-all-costs philosophy, can ruin a man's ethical values, his health, his marriage and ultimately his self-respect. Even among those who win there are scars of battle too hideous for words. Presidents and kings have destroyed themselves in their lust for success.

But even if this kind of personal failure was too remote a possibility to take seriously, a man must remember that he can easily lose his gentility, his patience and his warmth on the altar of business success. Instead of providing both strength and tenderness to his wife and children, many men have grown so dull as to deem it enough to provide only money, for which they demand respect, obedience, and a whole range of

personal services. There is something sad about a man who has allowed the circumstances outside of his marriage to rob him of his sweetness of spirit.

In this day of women's liberation, we cannot forget male liberation. Some men try too hard to be the John Wayne everyone expects them to be. The role of leadership in the home needs to be understood properly. Jesus is a tender, loving presence. Each member of the family has a direct line to him. It is better to be remembered as a good and gracious human being than as a good provider, especially if the provider has developed an ugly disposition. The power, fame and wealth that a man may struggle for all his life may elude him in the end, but even if he should succeed, what has he gained if his personality has been denatured in the process?

On Father's Day, Christmas, birthdays, little people buy you shaving lotion, ties, magazine subscriptions, and a host of other drug store items to please you. It is their way of saying, "I love you." This statement, this feeling you

must stop to consider well. It is something you could never buy; it is the most precious possession you have.

Receive it with respect and dignity. Cultivate it when it is floundering. Listen to the heartaches of those who love you. Be present to your wife, and make the effort to love her well. Slow down the treadmill. No man has to lose his humanity, no matter what problems life presents to him.

Most of all remember this: at best you are only a servant. St. Paul tells us, "Now the most important thing about a servant is that he does just what the master tells him to...be careful not to jump to conclusions before the Lord Jesus returns as to whether someone (self-included) is a good servant or not.

"When the Lord comes, he will turn on the light so that everyone can see exactly what each one of us is really like, deep down in our hearts. Then everyone will know why we have been doing the Lord's work. At that time God will give to each one whatever praise is coming to him." (Cor. 4: 2-5)

Prayer of the Faithful

23RD SUNDAY OF THE YEAR
Sept. 5, 1976

Celebrant: We are here as a family, children of our Father in heaven. Let us support and encourage each other as we pray for ourselves and for all in spiritual and material need.

LECTOR: Our response today will be: Lord, hear our prayer. That those dedicating their lives to the service of the deaf and the mute may be consoled and strengthened in their difficult ministry, let us pray:
People: Lord, hear our prayer.

LECTOR: That our ears may hear all of God's message and our lips speak it with praise, let us pray:
People: Lord, hear our prayer.

LECTOR: That those involved in educating our children may view their work as a Christian vocation and be blessed accordingly, let us pray:
People: Lord, hear our prayer.

LECTOR: That students of all ages may realize that in the pursuit of knowledge they are seeking him who is the Way, the Truth and the Life, let us pray:
People: Lord, hear our prayer.

LECTOR: That all who work may be secure in their positions and that the unemployed may quickly obtain work and a just reward, let us pray:
People: Lord, hear our prayer.

Celebrant: Our Father, we believe, help our unbelief. Make up for us what we lack in faith. We ask this in the name of Jesus, your Son, our Lord.
People: Amen.

Oración de los Fieles

VIGESIMO TERCER DOMINGO DEL AÑO
5 de septiembre de 1976

Celebrante: Somos una familia, los hijos de Dios. Unidos por el amor y la fe elevemos nuestras oraciones al Padre Celestial.

LECTOR: Nuestra respuesta será: "Señor, escucha nuestra oración." Por aquellos que dedican sus vidas a servir a los necesitados, oremos al Señor.
Pueblo: Señor, escucha nuestra oración.

LECTOR: Para que sepamos escuchar la Palabra de Dios y la prediquemos con nuestras acciones, oremos al Señor.
Pueblo: Señor, escucha nuestra oración.

LECTOR: Por los educadores de nuestros hijos, para que les enseñen el camino de la fe y la hermandad, oremos al Señor.
Pueblo: Señor, escucha nuestra oración.

LECTOR: Por nuestros jóvenes estudiantes, para que encuentren en Cristo el Camino, la Verdad y la Vida, oremos al Señor.
Pueblo: Señor, escucha nuestra oración.

LECTOR: Por un aumento en las vocaciones sacerdotales y religiosas en nuestra comunidad, y para que surjan muchos apóstoles que tomando conciencia de su vocación se comprometan a vivir la vida como servicio, oremos al Señor.
Pueblo: Señor, escucha nuestra oración.

Celebrante: Padre Santo, necesitamos tu ayuda. Ayúdanos a perseverar en la fe. Te lo pedimos por Cristo Nuestro Señor.
Pueblo: Amén.



Franciscan Sisters of Allegany, who serve in the Archdiocese of Miami, elected Sister Mary Lourdes Donovan (left) as general coordinator and Sister M. Danita Lyons as associate coordinator.

Franciscans' new coordinators

The Franciscan Sisters of Allegany, who staff Corpus Christi School, Miami, St. Francis Hospital, Miami Beach, and St. Mary Hospital, West Palm Beach, held its General Chapter and elected Sr. Mary Lourdes Donovan as general coordinator for the Congregation's 755 members. Sister M. Danita Lyons was elected associate coordinator.

Prior to her election, Sister Mary Lourdes served in hospitals staffed by the Franciscan Sisters in New York and New Jersey and from 1965-71 was administrator of St. Anthony Hospital, St.

Petersburg, Fla. After leaving St. Petersburg, she served as provincial superior of St. Joseph Province, centered in Tampa. In 1972, Sister Mary Lourdes was elected associate coordinator of the Congregation.

Sister Mary Lourdes, a native of Utica, N.Y., entered the Franciscans in 1947. A graduate of Villanova University, she also holds a degree in hospital administration from St. Louis University and is matriculated in the sacred science program at St. Bonaventure University.

The newly-elected associate coordinator, Sister M. Danita Lyons, has been the area coordinator of the Franciscan Sisters of Allegany located in Florida and Mississippi since 1972. She completed her studies at St. Bonaventure University where she earned an M.S. in Education.

In addition to electing its major administrators, the general chapter will re-evaluate and update the Congregation's various life-styles and activities in the United States, Jamaica, West Indies, and South America.

Catholic Alumni Club Calendar

Bowling, Tues., Sept. 7, Airport Bowling Lanes, 7:00 p.m. Nonmembers welcome. 11:00 a.m. Nonmembers welcome.

Jungle Queen Cruise, Sat., Sept. 25, Bahia Mar, Ft. Lauderdale, 7:00 p.m. Reservations needed by Sept. 11th. Call Frank Palermo at 226-3031 for more information. Nonmembers welcome. T.G.I.F. Party, Fri., Sept. 17, 8:30 p.m. Nonmembers welcome. For more information call Frank Palermo at 226-3031.

Bike Riding - Bring your own lunch. Sat., Sept. 10. Meet at Dade Cycle Shop, 3043 Grand Ave., Coconut Grove, 11:30 a.m. Mass and Brunch, Sun., Sept. 26, St. Hugh's and the Waterway Restaurant, Mass: 10:30 a.m. and Breakfast: 11:30 a.m. Roller Skating, Mon. Sept. 20, Hialeah Roller Rink, 7:30 p.m. Nonmembers welcome.

Priest's mother dies at 79

A concelebrated Mass of the Resurrection was offered for Mrs. Gertrude Kershner, 79, at St. John the Baptist Catholic Church, Fort Lauderdale.

Mrs. Kershner's son, Father Joseph Kershner, principal of Cardinal Gibbons High School for the past two years, was the main celebrant.

Mrs. Kershner was born in Philadelphia. She had been living here for the past two years.

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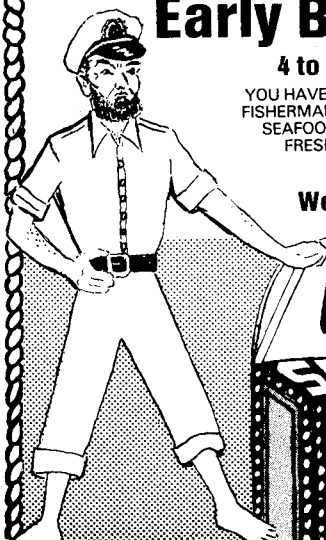
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'Right to Life' polls candidates

The Right to Life Crusade, Miami, sent the following questionnaire to all of the legislative candidates registered for the Sept. 7 primary. The replies that follow were taken by the Right to Life Crusade from the questionnaire or from past statements or actions of the candidate.

(The Voice does not endorse or sponsor any candidate but publishes the results of the questionnaire as a service to our readers. Voters are encouraged to look at the candidates and their records before deciding who to cast their ballots for in the upcoming primary elections.—The Editor.)

The National Right to Life Amendment, which has been introduced in Congress reads as follows:

Section 1. With respect to the right to life, the word person as used in this article and in the Fifth and Fourteenth Articles of Amendment to the Constitution of the United States applies to all human beings irrespective of age, health, function or condition of dependency, including their unborn offspring at every stage of their biological development.

Section 2. No unborn person shall be deprived of life by any person; provided, however, that nothing in this article shall prohibit a law permitting only those medical procedures required to prevent the death of the mother.

Section 3. The Congress and the several states shall have power to enforce this article by appropriate legislation.

1. Would you vote for such an amendment? YES NO
2. Would you vote against the use of public tax monies for abortion? YES NO
3. Would you vote against "Death With Dignity"? YES NO

U.S. SENATOR

Walter Sims
1. yes
2. yes
3. yes

Helen Hansel
1. no
2. no
3. no

John Grady
1. yes
2. yes
3. yes

Lawton Chile - No Reply. However, he constantly voted for the use of tax-payers' money to pay for abortions.

U.S. HOUSE OF REPRESENTATIVES

DISTRICT 13
Robert Renick
1. yes
2. no reply
3. no

Dick Watson
Phone: 751-5790

E.C. Mike Ackerman
Phone: 651-1649

Lee A. Spiegelman
No Reply

William Lehman - No Reply. However, Rep. Lehman believes in spending tax-payers' money to pay for abortions as indicated by his vote against the Hyde Amendment (88) to the Labor - H.E.W. Appropriations Bill (H.R. 14232 of August 10th). This Amendment would have prohibited the use of tax-payers' money for abortions.

DISTRICT 14
Claude Pepper
(Same as Lehman)
Herbert J. Hoodwin
Phone: 445-1893

Evelio S. Estrella
1. yes
2. yes
3. yes

DISTRICT 15
Paul R. Cobb
1. yes
2. yes
3. yes

Dante B. Fascell
(Same as Lehman and Pepper)

FLORIDA STATE SENATOR

DISTRICT 33
Judson A. Cauthen
1. yes
2. yes
3. yes

D. Robert Graham
Phone: 668-2204

DISTRICT 35
Jack Gordon -
unopposed

DISTRICT 37
Kenneth M. Myers -
unopposed

DISTRICT 39
Vernon C. Holloway
1. yes
2. yes
3. yes

Mike Simonhoff
Phone: 442-2796

V. Jude Brennan
1. yes
2. yes
3. yes

FLORIDA STATE HOUSE OF REPRESENTATIVES

DISTRICT 98
Elaine Gordon
unopposed

DISTRICT 99
Barry Kutun
unopposed

DISTRICT 100
Elaine Bloom
Phone: 371-8611

Ron Smith
Phone: 665-4289

DISTRICT 101
Paul Steinberg
unopposed

DISTRICT 102
Gwen Margolis
unopposed

DISTRICT 103
Alan S. Becker
unopposed

DISTRICT 104
William H. Lockward
1. no
2. yes
3. yes

Octavio "Tony" Descalzo
Phone: 526-6325

DISTRICT 105
Joe Lang Kershaw
1. yes
2. yes
3. yes

Ted Cohen
1. yes
2. yes
3. yes

George G. Brackett
1. Yes
2. no reply
3. yes

DISTRICT 106
Gwendolyn S. Cherry
unopposed

DISTRICT 107
A.M. "Tony" Fontana
1. yes
2. yes
3. yes

J. "Rex" Eaton
1. yes
2. yes
3. yes

DISTRICT 108
John A. Hill
unopposed

DISTRICT 109
Eddie Stephens
Phone: 858-6368

Bud McDougal
Phone: 661-5790

Joe Gersten
Phone: 885-8651

DISTRICT 110
Roberta Fox
Phone: 667-2512

Walter Sackett
Phone: 649-7200

E.C. Armesto
1. yes
2. yes
3. yes

Jim Beck
1. yes
2. yes
3. yes

DISTRICT 111
Tom Gallagher
Phone: 442-8666

Marvin Dunn
Phone: 445-2809

Alonso Menendez

Argie Reynolds
1. no
2. yes
3. no

DISTRICT 112
Eugenio Aspiazo

Barry Richard
1. no
2. no reply
3. yes

DISTRICT 113
Nancy O. Harrington
Phone: 448-0071

Ronald S. Lieberman
Phone: 445-9296

Wm. E. "Bill" Sadowski
Phone: 373-7571
"1.- no, 2.- no"

Frank Diaz-Silveira

Patricia M. Weber
1. yes
2. yes
3. no

Bob Hosmon
1. no reply
2. yes
3. yes

DISTRICT 114
Robert C. Hector
Phone: 665-5343

John McDermott
Phone: 854-4514

Angel E. Trujillo
Phone: 279-2655

DISTRICT 115
Herb Friesner
Phone: 274-6031
"1.- no, 2.- no"

Michael J. O'Donovan
"For abortion, For Death
With Dignity"

James F. Eckhart
Phone: 444-1133

Harvey Goldstein
Phone: 379-4758

DISTRICT 116
Bob Knight - unopposed

DISTRICT 117
Charles Papy - unopposed

DISTRICT 118
Donald P. Bates
1. yes
2. yes
3. yes

Joseph K. Kross
1. yes
2. yes
3. yes

Jerry Jaski
1. yes
2. yes
3. yes

Emmet Benjamin
Phone: 279-1214

Jimmy Gunn
Phone: 374-1040
"Against abortion"

John Cyril Malloy
Phone: 374-8418

Nikki Beare - No Reply. However, in a phone conversation she indicated she would do nothing to alter a woman's freedom of choice to have an abortion.

DISTRICT 119
Hugo Black III
Phone: 373-5584

George Milhet

Johnnie W. Parris
Phone: 251-6874

Bill Flynn
1. yes
2. yes
3. yes

DISTRICT 120
(KEY WEST)
Joe Allen
1. yes
2. yes
3. yes

Emery Major

Our Lady of Charity fete

(Continued from page 1)

that Cuban refugees build a shrine in honor of their patroness on a parcel of land which would be donated by the Archdiocese of Miami.

Cardinal John Krol, Archbishop of Philadelphia, dedicated the shrine shortly after its completion two years ago when he was president of the United States Catholic Conference.

Msgr. Agustin Roman, Episcopal Vicar for Spanish-speaking, is the chaplain of the shrine. A Cuban exile himself, he firmly believes that the evangelization of the great mass of Cubans must have Mary as its starting point.

"We only need to show pilgrims the treasure Mary holds in her arms," he says

In Cuba, pilgrims would travel to the town of El Cobre, in Oriente province, where the world famous statue was enshrined. The statue was brought just before the traditional Sept. 8 feastday to each of the 126 counties on the island for veneration. Msgr. Roman follows the same itinerary at the Miami Shrine but has reversed the process of visitation.

Instead, now, at the local level and following a predetermined order, the faithful pay a yearly visit to the shrine at a time specified for the (Cubans) from one of the 126

counties designated. These visits take place three days a week and include a short catechesis, participation in the Eucharist and time for conversation over a cup of coffee on the Shrine grounds.



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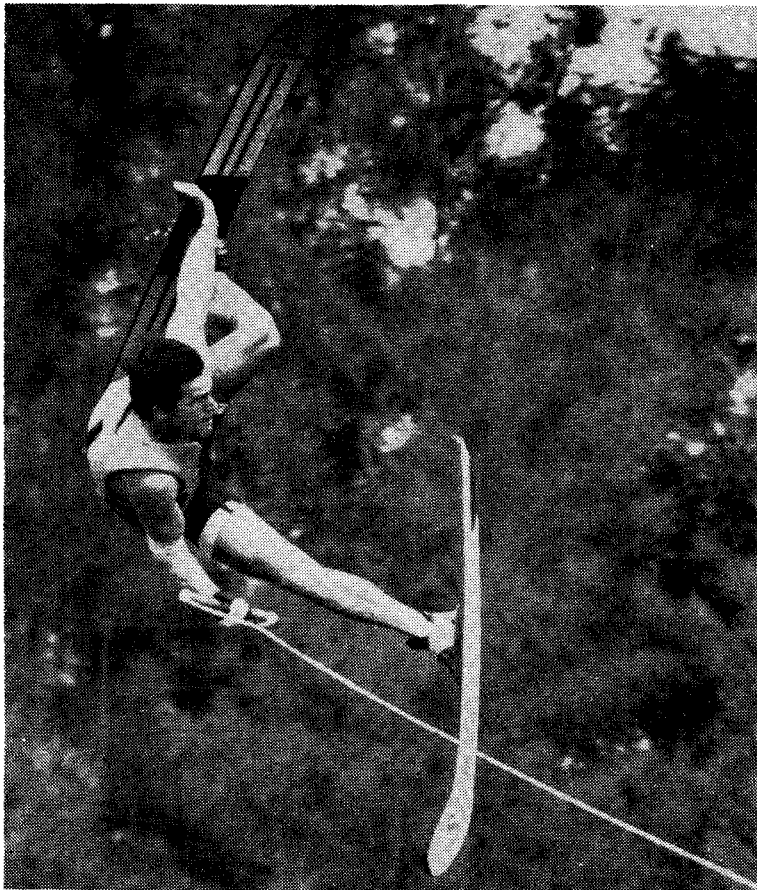
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From this angle, it's hard to tell which is up and which is down—which is probably just about how Tom Hinman, of Canton, Conn., felt at this moment during the Open Men's Jumping event at the 34th annual National Water Ski Championships at Christopher Lake.

Four local skiers score high in national contest

Four skiers from the Archdiocese of Miami had winning spots at the 34th annual National Water Ski Championships at Miami's Christopher Lake. A record 388 skiers from Hawaii to Maine and California to Florida made it the largest water ski tournament ever reported.

"If it weren't for Miami's twin courses—probably the only site like it in the country," said C.W. Lowe, Jr., of Birmingham, Ala., "we would have had an impossible time trying to run all the events."

One world record and five national records were set during the five-day meet, which included a one-day deluge from a passing low-pressure area. The eight inches of rain only slowed things a bit, however, as trick events were completed in between heavier squalls.

Linda Leavengood Giddens, a former Miamian now married and living in Eastman, Ga., jumped a spectacular 129 feet in the Open Women's division. That eclipsed by two

feet the world mark by Liz Allen Shetter.

Miami's Bruce Fink established a 52½ buoy mark in Men II slalom competition (ages 25-34), a single buoy better than that achieved by Hugh Peterson, of Winter Park, only a week before.

THREE trick events point records also were set.

Pat Folsom, Boynton Beach, earned 4,490 points in Girls (ages 13-16); Jerry Hosner, Fenton, Mich., scored 4,190 points in Senior Men

(over age 34); and Karen Crosier, Keystone Heights, Fla., tallied an even 3,000 points in junior girls' (under age 13).

Pam Folsom also finished second in the Girls overall with 3,207 points.

Naples skier David Golly finished second in Men I (ages 17-24) with 2,237 points. Greg Paulson of Miami finished second in Junior Boys (ages through 12) overall, second in slalom with 44½ buoys, and third in jumping.

Scouting Calendar

The Catholic Committee on Scouting has set some important dates for the fall which should be marked on Scout calendars.

Oct. 16 is the Scouter Development Day for all adult Scout leaders in the Miami-South Broward area.

Oct. 23 is the Scouter Development Day in the North Broward-Palm Beach area.

Nov. 12-14 is the Boy Scout Retreat at Camp Seminole.

Nov. 19-21 is the Girl Scout Retreat at Camp Seminole.

Nov. 21 from 1 to 6 p.m. is the Scout Fellowship Day at Camp Seminole.

Music ministry for teens

By ELAINE SCHENK

● Can you sing or play the guitar? Maybe you'd like to share in the new music ministry being formed for young people in South Florida. This ministry will be active at area prayer meetings.

No experience with a group is necessary—only interest. Call Sister Helen at 758-8389 in Miami for more info.

● Here's the Fall Search

Your Corner

schedule:

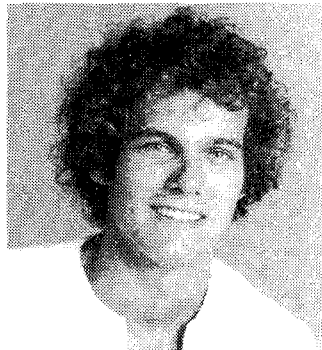
Oct. 1-3—St. Edward parish, Palm Beach.

Oct. 29-31—Notre Dame Academy, Miami.

For applications and more information, contact the Youth Activities office at 757-6241 (Dade), 833-1951 (Palm Beach), or 525-5157 (Broward).

● Attention CYO Coaches: Remember that the first requirement towards coaches' certification is the Day of

Reflection and Goal Setting. It's scheduled Oct. 3 from noon to 6 p.m. at three different locations: Pace High, St.



Rookie pitcher Billy Westlake of the Washington Americans is portrayed by David James Carroll on "Ball Four," a new contemporary comedy series based on Jim Bouton's best-selling book of the same title, premiering this Fall on Channel 4.

Thomas Aquinas High and St. Edward parish hall.

And athletes, that Day of Reflection is for you, too. Remember to bring the identification card received through your parish.

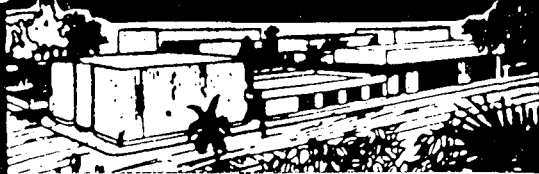
● And speaking of sports, don't forget the Sept. 10 deadline for all rosters for volleyball, touch football and soccer. Play begins Sept. 26.

● New CYO officers were installed at St. Vincent de Paul parish last Saturday. They are Donna Fluty, president; Mike Laskoski, vice president; Susan Kalasky, secretary; and Bill Gray, treasurer.

● Kudos to Miss Pamela Kritek, a 1974 graduate of Notre Dame Academy, who has been awarded a \$500 scholarship by the Miami Shores Rotary Foundation. Pamela is a nursing student at Barry College.

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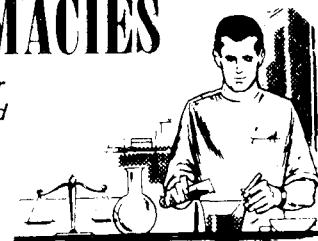
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OFFICIAL Archdiocese of Miami Inner City Mission Collection Report

The following is a list of donations by the faithful to the Inner City Mission collection taken up recently in churches and chapels of the Archdiocese of Miami:

Annunciation, West Hollywood	\$ 101.62
Ascension, Boca Raton	340.00
Assumption, Pompano Beach	454.00
Blessed Sacrament, Fort Laud.	347.79
Blessed Trinity, Miami Springs	110.00
Christ the King, Perrine	243.50
Corpus Christi, Miami	000.00
Epiphany, Miami	453.00
Gesu, Miami	634.00
Holy Cross, Indiatown	000.00
Holy Family, North Miami	463.50
Holy Name of Jesus, W. Palm Bch.	190.00
Holy Redeemer, Miami	000.00
Holy Spirit, Lantana	20.00
Immaculate Conception, Hialeah	207.00
Little Flower, Coral Gables	859.00
Little Flower, Hollywood	190.00
Mary Immac. Mission, W. Palm Bch.	206.00
Nativity, Hollywood	843.50
Our Lady of Cofre, Miami	000.00
Our Lady of Divine Provid. Miami	000.00
Our Lady of Guadalupe, Immokalee	000.00
Our Lady of Holy Rosary, Perrine	232.00
Our Lady of the Lakes, M. Lakes	363.50
Our Lady of Mercy, Deerfield Bch.	000.00
Our Lady of Perpetual Help, O.L.	000.00
O.L. Queen of Heaven, La. Belle	000.00
O.L. Queen of Heaven, Margate	000.00
O.L. Queen of Martyrs, Ft. L.	563.00
O.L. Queen of Peace, Delray B.	000.00
Resurrection, Dania	160.00
Sacret Heart, Homestead	163.70
Sacret Heart, Lake Worth	735.00
San Isidro Mission, Pomp. Beach	000.00
San Marco, Marco	242.94
San Pablo, Marathon	125.50
San Pedro, Plantation Key	90.00
St. Agatha, Miami	35.00
St. Agnes, Key Biscayne	128.00
St. Ambrose, Deerfield Beach	460.00
St. Andrew, Coral Springs	417.56
St. Ann, Naples	504.00
St. Ann Mission, Naranja	000.00
St. Ann, West Palm Beach	274.00
St. Anthony, Ft. Laud.	517.50
St. Augustine, Coral Gables	408.50
St. Bartholomew, Miramar	421.72
St. Bede, Key West	128.00
St. Benedict, Hialeah	000.00
St. Bernadette, Hollywood	246.50
St. Bernard, Sunrise	410.00
St. Boniface, W. Hollywood	130.50
St. Brendan, Miami	750.00
St. Catherine of Siena, Miami	203.50
St. Cecilia, Hialeah	105.44
St. Chas. Borromeo, Hallandale	000.00
St. Christopher, Hobe Sound	103.00
St. Clare, No. Palm Beach	342.00
St. Clement, Ft. Laud.	325.00
St. Coleman, Pompano Beach	875.00
St. David, Ft. Laud.	000.00
St. Dominic, Miami	410.30
St. Edward, Palm Beach	000.00
St. Elizabeth, Pompano Beach	482.30

St. Francis of Assisi, Riv. Beach	187.59
St. Francis de Sales, M. Beach	000.00
St. Francis Xavier, Miami	58.72
St. Gabriel, Pompano Beach	350.00
St. George, Fort Laud.	000.00
St. Gregory, Plantation	502.00
St. Helen, Fort Laud.	289.00
St. Henry, Fort Laud.	131.33
St. Hugh, Coconut Grove	000.00
St. Ignatius Loyola, Palm Bch. Gard.	150.00
St. James, Miami	334.50
St. Jerome, Fort Laud.	273.00
St. Joan of Arc, Boca Raton	1,116.00
St. Joachim, Perrine	000.00
St. John the Apostle, Hialeah	000.00
St. John the Baptist, Fort Laud.	511.27
St. John Bosco, Miami	121.16
St. John Fisher, West Palm Beach	225.45
St. Joseph, Miami Beach	249.00
St. Joseph, Stuart	513.50
St. Jos. the Worker, Moore Haven	000.00
St. Jude, Jupiter	226.00
St. Juliana, West Palm Beach	424.29
St. Justin Martyr, Key Largo	98.00
St. Kevin, Miami	132.50
St. Kieran, Miami	000.00
St. Lawrence, No. Miami Beach	473.25
St. Louis, Miami	703.00
St. Lucy, Highland Beach	100.00
St. Luke, Lake Worth	165.00
St. Malachy, Tamarac	314.00
St. Margaret, Clewiston	000.00
St. Mark, Boynton Beach	000.00
St. Martha, North Miami	113.00
St. Martin, Jensen Beach	126.00
St. Mary Mission, Pahokee	000.00
St. Mary Cathedral, Miami	000.00
St. Mary Magdalen, Miami Beach	550.00
St. Mary Star of the Sea, Key W.	000.00
St. Matthew, Hallandale	250.00
St. Maurice, Fort Laud.	204.00
St. Michael the Archangel, Miami	604.00
St. Monica, Opa Locka	000.00
St. Patrick, Miami Beach	000.00
St. Paul the Apostle, Lighthouse Pt.	000.00
St. Paul of the Cross, N.P.B.	308.00
St. Peter, Big Pine Key	000.00
St. Peter, Naples	49.00
St. Peter & Paul, Miami	250.00
St. Philip, Opa Locka	11.72
St. Philip Benizi, Belle Glade	000.00
St. Pius X, Fort Laud.	901.00
St. Raymond, Miami	000.00
St. Richard, Perrine	190.50
St. Robert Bellarmine, Miami	000.00
St. Rose of Lima, Miami Shores	775.00
St. Sebastian, Fort Laud.	000.00
St. Stephen, West Hollywood	583.00
St. Thomas the Apostle, Miami	000.00
St. Thomas More, Boynton Beach	400.00
St. Timothy, Miami	000.00
St. Vincent, Margate	178.50
St. Vincent de Paul, Miami	106.00
St. Vincent Ferrer, Delray Beach	598.00
Visitation, Miami	115.00
St. William, Naples	250.00

Senate OKs more funds for abortion

WASHINGTON — (NC) — The Senate has once again voted to continue federal funding of welfare abortions, thus throwing the matter back to a House-Senate conference committee.

A provision to cut off such funding is contained in a house-passed version of a bill appropriating funds for the Departments of Labor and Health, Education and Welfare.

A previous attempt by conferees from both houses to iron out the differences in the \$56.6 billion appropriations measure was unsuccessful, and on Aug. 10, the House voted 223 to 150 to stick by the prohibition on welfare abortions authored by Rep. Henry Hyde (R-Ill.) and passed originally in June.

THE SENATE vote to reject the House measure was 53 to 35. In its vote last June, 57 senators opposed the cutoff, with 28 voting in favor.

A source at the House subcommittee on labor, health, education and welfare told NC News that the conference committee would not likely meet before Sept. 1.

He characterized the positions of both houses as "intransigent" and refused to speculate about the possible fate of the Hyde amendment.

Initially, the House passed the amendment 207 to 167. When that margin grew to 73 votes in the Aug. 10 balloting, a Hyde staffer told NC News "I don't see how the House conferees could cave in on the issue."

BUT RIGHT to life lobbyist Nellie J. Gray, a Washington attorney who heads the March for Life, said she was encouraged by the pickup of seven votes by the pro-life side and the loss of two by their opponents.

The cutoff would end federal funding of about 300,000 welfare abortions a year at a cost of between \$45 million and \$55 million.

Even should the two houses reach agreement, a presidential veto is considered likely, as the measure appropriates about \$4 billion more than asked for by President Gerald Ford.

'League' charges law firm with bias

NEW YORK — (NC) — The Catholic League for Religious and Civil Rights has joined in a lawsuit charging a Wall Street law firm with discrimination for not promoting one of its attorneys because he is a Catholic and an Italian-American.

The lawsuit, filed by John

Lucido, alleges that the law firm of Cravath, Swaine and Moore violated the civil rights law by denying him a partnership for ethnic and religious reasons. Lucido, who worked for the firm from 1965 to 1973, is seeking a full partnership and compensatory and punitive

damages for the alleged violation.

In a friend of the court brief, the Milwaukee-based Catholic league contends that the firm has a policy of denying partnerships to Italian-Americans and other ethnic groups. It said the firm hired Lucido with "no intention of ever rewarding him with an equal opportunity to graduate to a partnership level," even though it promised to promote him within seven years.

THE FIRM argued in a brief filed in U.S. District Court here that the civil rights law does not govern partnerships and that the First Amendment prohibits governmental regulation of a law firm's choice of partners.

BY JANUARY, 1973, the league said the firm never had a partner of Italian ancestry

Church's official prayer published in paperback

WASHINGTON — (NC) — The U.S. Catholic Conference (USCC) here has published "Night Prayer" from the Liturgy of the Hours, the official prayer of the Church, in a 96-page paperback edition.

The USCC also announced that a newsprint edition of the same volume will be available in August.

Both booklets include Night Prayer for each day of the week. The text is the official translation prepared by the International Committee on English in the Liturgy and approved by the National Conference of Catholic Bishops. The translation of the psalms is the one done by the lay apostolate movement known as the Grail.

The booklets include optional penitential prayers for individual or group recitation of

Night Prayer, the four Marian antiphons usually said at the conclusion of the hour and a selection of appropriate poems that may be substituted for the opening hymn of the hour.

There is also a commentary on the Night Prayer psalms by Franciscan Father Stephen Hartdegen, director of the U. S. Center for the Catholic Biblical Apostolate.

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30 years handling worst cases

Adoption worker finds homes for any and all

By **ROBERT O'STEEN**
Voice News Editor

For 30 years she has taken the kids that were hardest to adopt—and then found someone who did want them.

"I'm glad I didn't miss the experience," said Mrs. Louise Cooper, who last week marked her 30th year with the Catholic Service Bureau in Miami, mostly working with children and adoptions.

The "experience" she refers to includes countless nights and dawns responding to some sudden problem where she was needed, playing detective in busting a baby black market ring, standing at the airport for hours waiting for thousands of Cuban exile children, working in black communities to seek out adoptive parents and, over the years, improvising answers to the myriad of problems of hard-to-adopt children, war orphans and exiles.

"WHAT HAS been exciting about it," she says, "is the way the Catholic Service Bureau will go out on a limb, to try to reach out to help someone even though it might not fit our program. Many agencies will say, 'Oh, we're not prepared for this or that.'

"But we have a reputation for taking on tough problems. Other agencies will call us when they have a problem because they know we will try to help somehow. I just got a call about a six-year-old child who was in an accident, had a tracheotomy and may not ever talk. I said I would try to find parents for him.

"And I think we will," she adds softly with understated pride.

Mrs. Cooper was born in Philadelphia, studied social work at the University of Akron and Western Reserve in Ohio and did a few stints in various social agencies before coming to Miami at the behest of Father Paul Leo Manning, head of Catholic Charities for what was then the Diocese of St. Augustine, in 1946 whom she had been in contact with. In those days there were only two other workers in the office in the old Fashion Mart building downtown.

"IT WAS a different

experience than you would believe," she says, shaking her head. It was always interesting because we never had anything to work with. We had, to use our two hands, be really creative. We had nothing to rely on but ourselves. Back in those days the budget was almost nothing."

Near the end of the 40s, she relates, there was a black market baby ring operating from Miami to New York.

"We spent a lot of our own time tracking down information like detectives. We supplied information to the Brooklyn district attorney for the conviction of three people for selling babies, and the New York Times had a story about it in 1950."

Possibly the most hectic period in her career began quietly enough one Christmas Day, 1960. Msgr. Bryan Walsh, CSB director, called and said he had word that two unaccompanied children were believed on their way from Cuba and asked if she would meet them at the airport. As always she said "yes."

THEY DIDN'T arrive until the next day typically. And that wasn't too bad. Just two children.

But they were just the beginning. "If I'd know what was going to happen I don't know if I would have volunteered so quickly," she said

laughingly.

Soon there were thousands of children. "But we couldn't just say no to them. We were running around and setting up civil defense cots, and calling other agencies in the state and out of state. As soon as we would get one batch out another would come in," she says. "We just didn't have the facilities, but we took them anyway." And this was at a time when local agencies funding was at a low ebb because of some local funding problems.

"Then around 1968 we became concerned about the black children and babies

needing adoption and I had to go out looking for parents. Many of the black people then were not as aware of the situation as they are now.

"I WENT DOWN to St. Francis Xavier Church here, and took goodies and refreshments and the priest said everyone was welcome after Mass but the price was they would have to listen to me. I gave a talk and they were very nice. I had about 17 children and found families for all of them." She also traveled up state and out of state making presentations in black communities—which was not a standard part of the Catholic

Service Bureau operation but done because it was needed.

She also helped handle about two dozen Vietnamese war orphans that were shipped out in the last days before Saigon fell to the Communists last year. Court litigation held up the adoptions for several months but all the children have been cleared and 16 of them and their parents will make their adoptions final in court today (Friday).

"LOUISE HAS been working for 30 of the 45 years of the Catholic Service Bureau's existence," said Msgr. Bryan Walsh, director, "and she has rendered extraordinary service in child welfare."



Mrs. Louise Cooper interviews prospective parents at the Catholic Service Bureau.

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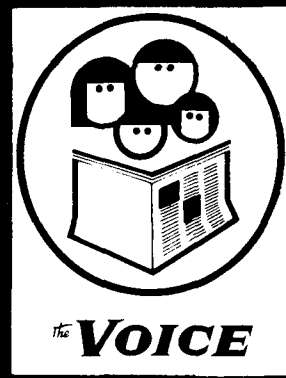
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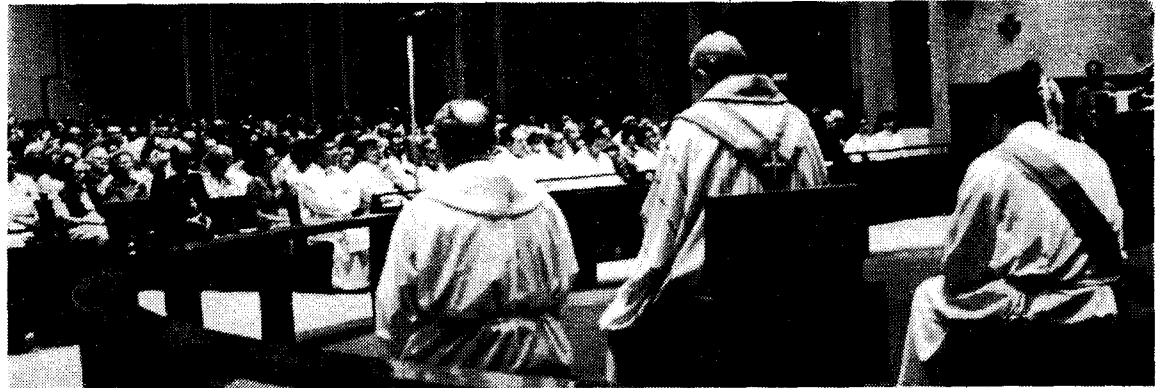
...en el mundo...

CIUDAD DEL VATICANO—(NC)—Dos agencias importantes del Vaticano han urgido esfuerzos más intensivos para promover la vida cristiana en las universidades católicas y no católicas a través del mundo, diciendo que el trabajo de ministerio actual en la universidad y los movimientos de estudiantes católicos son inadecuados para enfrentar las necesidades de los estudiantes. Así mismo alentaron la participación de hermanas en el ministerio universitario y participación del cuidado pastoral universitario de sacerdotes que se encuentran embarcados en estudios o investigaciones en las universidades. Las dos agencias del Vaticano —La Congregación para Educación Católica y el Consejo de Laicos— presentaron sus recomendaciones en un documento de 12 páginas titulado: "Acción Pastoral en el Medio Universitario."

MANILA—(NC)—El Presidente Ferdinando Marcos ha urgido a los cristianos —casi todos católicos— que constituyen la mayoría de los filipinos, que acudan en ayuda de los musulmanes quienes soportaron la peor parte del terremoto y maremoto que azotaron la Isla Mindanao el 17 de agosto. Los Servicios de Ayuda Católicos (CRS), la agencia de ayuda exterior de la U. S. Catholic Conference hizo un reparto de 7,000 toneladas de alimentos, ropa y materiales médicos para ayuda inmediata.

CHICAGO—(NC)—El Sen. Walter Mondale de Minnesota, candidato a vice-presidente de los demócratas, ha rechazado la idea de que el candidato presidencial del partido, Jimmy Carter, tenga un "problema católico" en las elecciones de noviembre. "No creo que esto sea verdad" dijo Mondale durante una conferencia de prensa durante una visita a esta ciudad. "Aún más, las encuestas indican que esto no es verdad."

WASHINGTON—(NC)—El Senado una vez más ha votado por la continuación de financiamiento federal para los abortos de asistencia social, de esta manera regresando este asunto al comité formado por miembros de la Cámara de Representantes y el Senado. Una disposición para cortar dicho financiamiento está contenida en una versión del anteproyecto de ley de apropiaciones para el Departamento de Trabajo y el de Salud, Educación y Bienestar Social. Miembros de ambas cámaras habían tratado de arreglar sus diferencias en una tentativa previa sobre las apropiaciones por \$56.6 mil de millones pero no tuvieron éxito y el 10 de agosto, la Cámara de Representantes votó por 223 a 150 respaldar la prohibición para abortos de asistencia social que fuera introducida por el Rep. Henry Hyde (R-Ill.) y que fuera pasada originalmente en junio. El voto del Senado para rechazar la medida fue de 53 a 35.



Celebran cumpleaños

Ideal cumplió 5 años y un millar de personas quisieron celebrarlo.

Lo hicieron con una Eucaristía de acción de gracias por los 60 números de la revista publicados desde sus comienzos.

Presidió la celebración el obispo cubano en el exilio Monseñor Boza Masvidal, quien concelebró la Misa con más de 20 sacerdotes. A todos los presentes se les exhortó a mantener principios claros y firmes, no dejándose vencer ni por la falsa prudencia ni por la mal entendida resignación que tantas veces impide las buenas obras.

Después de la Eucaristía, tuvo lugar allí mismo en la Parroquia de St. Michael, una velada patriótica, con la intervención de los más cercanos colaboradores de la revista Ideal. Hablaron el padre Xavier Morras y el padre José Luis Hernando. También Miguel Cabrera y Alejandro Asis, y Lorenzo de Toro, director de la revista quien minutos antes había recibido un diploma homenaje a la revista,



concedido por la ciudad de Miami.

En las fotos, arriba, aspecto de la Eucaristía, bajo la presidencia de Mons. Boza

(centro), el padre Xavier Morras (izq.) y el diácono Rafael de los Reyes. Abajo Lorenzo de Toro y Miguel Cabrera dirigiéndose a los presentes.

15 años por los caminos de ayer

(Viene de la Pág. 24)
reconquistar.

La Florida había sido parte del rebaño del Señor que pastoreara desde su comienzo el Obispo de Cuba. Hijos de una misma familia, los hijos de Florida habían sido visitados desde Cuba por el Obispo Juan de las Cabezas Altamirano en 1601, el Obispo Gabriel Díaz Calderón en 1674, por el bondadoso y santo Obispo Diego Avelino de Compostela, y por nuestro primer Obispo cubano que fuera encargado de esta parte del Reino de Dios, Dionisio Resino, que vino a dar consuelo a los de aquí cuando los enemigos de la Iglesia la matrataban desde el norte. También en 1735 vino a visitar a los hermanos de Florida el Obispo Francisco de Buenaventura y Tejada. Estas tierras vieron al primer refugiado de Cuba que vino por ser fiel a su fe y no permitir el atropello del gobierno inglés, cuando la Toma de la Habana el 13 de agosto de 1762. De La Habana había venido en 1784 el ilustre Obispo Luis de Peñalver, quien durante seis años fuera el primer Obispo de Louisiana y quien dejara tan buenos recuerdos por sus obras de caridad.

La imagen de la Virgen llegaba un 8 de septiembre de 1961, en el 396 aniversario de la primera Misa que se celebrara en este país (en 1565) en San Agustín de la Florida. Aquella Eucaristía reunió al mismo tiempo a indígenas y a europeos como

símbolo de la unidad de la familia de Dios en su Iglesia. En ella fue proclamado por primera vez en este país el Evangelio, y lo fue en el idioma español.

Hace 15 años, la Imagen llegaba a la tierra que había sido regada con sangre de cristianos como testimonio de fe, desde el primer mártir, el franciscano Juan de Padilla, en las praderas de Kansas en el año 1542, hasta el Jesuita Pedro Martínez, en los arenales del Fuerte Jorge, en la Florida, a quien los indígenas ahogaron en el mar, después de martirizarlo, en 1567.

Entraba la Imagen por los mismos caminos donde, en 1695 y 1704, Cuba había ofrecido sus dos primeros mártires por Cristo, los Padres Luis Sánchez Pacheco y Tiburcio Osorio Martínez, habaneros de la Orden de San Francisco que sufrieron el martirio cerca de San Agustín y Tallahassee respectivamente.

No empezaba, sino más bien continuaba por los caminos de aquéllos que quisieron, no aprovecharse de los indígenas, sino educarlos y hacerlos más de acuerdo con lo que es cada hombre, la imagen de Dios. Los sacerdotes que vinieron a la Florida trataron de educar a los indígenas llevándolos primero a La Habana, al primer Colegio de Indias, de donde regresaron en 1571 costando la vida a ocho sacerdotes de la Compañía de Jesús, hasta la creación de la primera escuela pública en San Agustín bajo la dirección del santiaguero Padre Francisco

Traconis, a quien bien puede llamarse el primer maestro de la Florida.

La Virgen no era, pues, extranjería desconocida en estas tierras de Norteamérica. En 1776 llegaron a New Orleans religiosas Ursulinas cubanas, las educadoras Antonia Ramos, Rita Castellanos, Isabel Vázquez, Petrona Collazo, Rosa Sánchez y Ursula López de La Habana; Josefa y Rafaela Mirabal de Guanabacoa, con María Yera de Santa Clara. La Madre Ramos fue priora de la comunidad de New Orleans y más tarde del primer colegio de niñas en su ciudad natal de La Habana.

La Virgeñ de la Caridad ha querido que su Imagen peregrinase por tierras donde se fundaran comunidades religiosas con hijos de Cuba. Dos santiagueras: la Madre Julieta Gaudin, fundó en 1842 la Congregación de la Sagrada Familia en New Orleans con trece cubanas. La Madre Isabel Lange fundó en 1828 la Comunidad de las Oblatas de la Providencia en Baltimore para niñas de la raza negra, y en esta comunidad ingresaron cincuenta cubanas.

La Imagen se paseaba por caminos que habían sido ya recorridos por cubanos que procuraron el bien común de aquí, como los gobernadores Laureano Torres de Ayala en 1699; Juan de Ayala Escobar en 1716; Manuel José de Justiz en 1737 y José Coppin en 1816.

Venía a la tierra en que sus

hijos corrían buscando la libertad perdida. Aquí se había dado el primer grito de Libertad, si queremos ser exactos, pues yo creo que el primer grito de Libertad fue dado por el Padre Félix Varela en las páginas de "El Habanero" en 1824, en Filadelfia, donde comenzó a escribir esta obra. Todos los gritos que se han dado después han sido como el eco de éste, donde quedaron los tres principios fundamentales que postulaba Félix Varela:

1) La libertad de Cuba debe ser total, porque Dios la hizo; 2) La libertad debe ser conquistada por los cubanos.; 3) Debe surgir desde adentro.

Durante sus 30 años de exilio, Varela amó y trabajó sin descanso por la patria en que nació y por esta nación, donde vivió evangelizando y proclamando la libertad. Varela cerró sus ojos en San Agustín en 1853, "lo más cerca de Cuba que pudo", como dijera Martí.

Este año celebramos el décimo quinto aniversario de la llegada de la imagen de la Virgen de la Caridad a Miami, y lo celebramos en el año del Bicentenario. No fue ajena la tierra de la Virgen de la Caridad a la libertad de esta nación. Recordemos que por estos caminos pasó Juan de Millares, delegado del gobierno colonial de Cuba ante Washington, a quien entregara, para la libertad de este país, millón y medio de ducados en joyas que las mujeres cubanas supieron ofrecer por la libertad de Estados Unidos.

Ex-alumnos de Belén

Antiguos alumnos de Belén de varios cursos se reunirán para celebrar su amistad y recordar, los tiempos pasados juntos. Se han dado cita el sábado 4 de septiembre a las 7:30, alrededor de una rica paella del Centro Vasco.

Organizada por la Asociación de Antiguos Alumnos de los Jesuitas, la reunión continuará al día siguiente, domingo, con un almuerzo en el Colegio de Belén a las 1:30 P. M.

La Asociación planea también ofrecer un homenaje al padre Francisco Barbeito S. J., el 24 de octubre, por sus 60 años en la Compañía, 50 de ellos como profesor de Belén.

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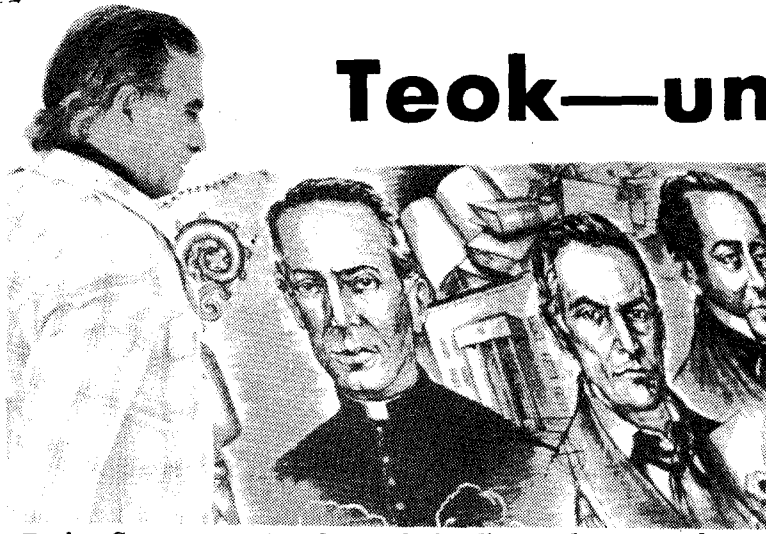
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Teok Carrasco contempla uno de los lienzos de su mural.

Teok—un mural para la Virgen

“Los que se sientan abatidos y deprimidos y faltos de fe...si se acercan a la Ermita, y en silencio meditan cinco minutos junto a la Virgen, seguro que salen renovados...”

“Y si tienen algo que les turbe, alguna falta de fuerza física o espiritual, allí junto a la Virgen seguro que la encuentran.”

Por ARACELI CANTERO

Teok Carrasco sabe lo que dice, pues él mismo lo ha experimentado.

Durante un año entero, visitó casi todos los días a la Virgen en busca de inspiración. Ahora, después de 374 horas de trabajo frente al lienzo, considera su mural para la Ermita de la Virgen de la Caridad, como la obra que más satisfacción espiritual le ha proporcionado. “Porque la hice desinteresadamente y con el corazón.”

“Muchas veces llegaba cansado de trabajar en mi estudio, y al llegar a la Ermita y ponerme a pintar, se me pasaba el cansancio,” dice.

Teok pintaba por las noches, y muchas de ellas no llegaba a casa antes de las dos de la madrugada.

“Allí notaba que la mano me corría suave.

“Empecé pintando la cara del niño, pero no me venía la inspiración. Y es así que fue lo

último que terminé de pintar.

“Como dice el Mons. Román es que el Niño Jesús es el alfa y el omega, el principio y el fin de nuestra existencia,” comenta Teok satisfecho, mientras va mostrando los lienzos que formarán el gran mural de la Ermita.

“En el centro he colocado a la Virgen, quien lleva en sus brazos al salvador: Jesucristo. El es el centro de toda la obra.

“Rodeando a la Virgen he ido colocando la historia, más bien la síntesis de nuestra historia, pues la historia de Cuba no puede caber en un mural.”

Son un total de 20 lienzos, que unidos abarcarán una extensión de 740 pies cuadrados, cubriendo la parte central de la Ermita.

“Con gran trabajo lo terminé el año pasado para colocarlo antes de la fiesta de la Virgen,” dice con cierto pesar.

“Ha pasado un año y aún siguen sin colocar porque la

compañía que construyó la Ermita no ha arreglado las filtraciones de agua en la pared,” añade.

En total son más de 60 las figuras históricas del mural. Durante su ejecución, “leía la historia de Cuba y la escuchaba de boca de las personas más autorizadas de nuestro pueblo,” dice Teok, quien tuvo que interrumpir el trabajo durante algún tiempo para hacerse operar el segundo ojo de cataratas.”

“Me fui al hospital ciego de un ojo, muy confiado en que mi Madre del cielo no se olvidaría en sus ruegos al Señor. Regresé antes de lo que pensaba con mis dos ojos listos para terminar esta obra que he querido con toda el alma ofrecer a la Virgen.”

Teok resume su mensaje del mural así: “El pueblo cubano encuentra su salvación en los brazos de la Virgen de la Caridad. Jesucristo es el único salvador que nos ha dado el Padre Eterno y nos lo ha dado por medio de la mujer que es “bendita e entre todas las mujeres.”

(La semana que viene, La Voz ofrecerá más sobre Teok Carrasco, su vida y su obra).

Parroquias celebran fiesta

La Immaculada (68 W. 45 Place, Hialeah) tendrá lugar una Misa Solemne el día 8 a las 8:00 P.M. para los que no puedan acudir al Marine Stadium. La Misa será concelebrada y cantará la coral hispana de la parroquia.

Nuestra Señora de la Providencia (9605 West Flagler, al fondo del Fontainebleau Park): tendrá lugar un Triduo de preparación a la Fiesta de la Virgen. Dará comienzo el domingo día 5 a las 7:00 P.M. y continúa el lunes y martes a las 8:00 P.M.

Sta. Maria Estrella del Mar, (1010 Windsor Lane Key West) celebrará una procesión por el mar con dos imágenes de la Virgen veneradas por la gente del lugar: Ntra. Señora de Regla y la Virgen de la Caridad.

La procesión marítima tendrá lugar el martes día 7 a las 6:30 P.M. comenzando en la calle Primera y Harbor Marina, Garrison Beght. Las embarcaciones pasarán por la bahía, honrando a la Virgen con cantos

El día 8 a las 6:45 P.M. tendrá lugar la Eucaristía en honor de la Virgen de la Caridad en la Iglesia, y a continuación se sacará la imagen en procesión por las calles Truman, Grinnell, Catherine, Simonton y Truman. Será una procesión de antorchas.

San Francisco de Sales, (621 Alton Rd. Miami Beach), honrarán a la Virgen con un Triduo de preparación comenzando el domingo 5, a las 6:00 P.M.. El lunes y martes el triduo tendrá lugar a las 6:30 P.M. y terminará el miércoles con la asistencia al Marine Stadium.

St. Kieran (1517 Brickell Ave.) tendrá lugar el martes 7 a las 8:00 P.M. una procesión por los terrenos de la Iglesia. A continuación tendrá lugar la Eucaristía.

St. Brendan (8725 S.W. 32 St.) tendrá lugar el lunes 6 a las 7:30 P.M. una Misa con procesión por los terrenos de la parroquia.

San Juan Bosco, (1301 W. Flagler St.) Novena a la Virgen de la Caridad comenzando el lunes 1 a las 8:00 P.M. para terminar el día 8 con la asistencia a la Misa en el Marine Stadium.

St. Michael (2987 W. Flagler St.) estará expuesta toda esta semana la Virgen de la Caridad en una de las capillas laterales. Después de la fiesta y comenzando el día 9 tendrá lugar un Triduo en honor de la Virgen a las 8:00 P.M. los días 9, 10 y 11, terminando con una misa solemne el día 12 a las 11:15 A.M.

Sta. Cecilia (1040 W. 29 St. Hialeah) celebrarán un Triduo en honor de la Virgen comenzando el domingo día 5 a las 7:30 P.M. El domingo día 12 se celebrará una Misa solemne en honor de la Virgen a las 6:00 P.M.

En Sta. Mónica, (3490 N.W. 191 St.) tendrá lugar un Triduo en preparación a la fiesta, comenzando el domingo día 5 a las 7:30 P.M.

En St. Raymond (3465 S.W. 17 St.) Novena en honor de la Virgen comenzando el martes 31 de agosto, todos los días durante la Misa hispana.

Corpus Christi, (3220 N.W. 7 Ave.): Tendrá lugar un Triduo en honor de la Virgen de la Caridad, comenzando el domingo día 5 a las 7:00 P.M. con la Eucaristía.

En la Catedral de St. Mary, 7525 N.W. 2 Ave., tendrá lugar un Triduo de Renovación como preparación a la fiesta de Ntra. Señora de la Caridad.

El Triduo comenzará el domingo 5 de septiembre y se cerrará el miércoles 8 en el Marine Stadium, ofreciendo una oportunidad de profundizar más en el mensaje de Cristo a través de la Virgen. El programa es el siguiente:

Domingo 5, 7:00 p.m. “María, Madre de Jesús,” Liturgia de apertura.

Lunes 6, 7:30 p.m. “María, Madre de los Hombres,” por el padre José Pablo Nickse.

Martes 7, 7:30 p.m. “María, Madre de la Iglesia,” por el padre Juan Sosa.

El autor explica su obra

“Ella, apareciendo sobre los mares de Oriente nos invita a reflexionar. Ella nos ofrece el triunfo en la dificultad: abrazándonos con Jesucristo, el que supo calmar la tempestad y hacer que la barquita de los apóstoles continuara serena hasta llegar a tierra firme.”

“He comenzado y terminado por un paisaje marino y he colocado la Virgen sobre las aguas que tanto contemplé en mi niñez de la bahía de Nipe.

El mar como dice Monseñor Boza es a veces durante las tempestades muy peligroso.

El pueblo español llegó atravesando el peligro, y asimismo ha salido el pueblo cubano al destierro a través de los mismos mares que separan a la Ermita de Cuba.

En la parte baja del mural la historia comienza por la entrada de Cristóbal Colón, y con él entra la fe. Un fraile sigue al Almirante con su rosario en la mano como símbolo de este hecho. Sigue el cuadro de la tribu de Cueba con el primer templo cubano dedicado a la Virgen, por nuestros indígenas, el Padre Las Casas contemplándola. Le sigue el primer sacerdote, músico y maestro de Cuba el Padre Miguel Velázquez y en el mismo cuadro la aparición de la Virgen a la niña Apolonia y el primer Santuario del Cobre levantado en el mismo cerro, lugar donde hoy se encuentra el Santuario Nacional.

En la parte superior he presentado al Padre Varela, quien nos enseñó a pensar. Lo he presentado en su mesa de trabajo porque Varela es el maestro que



“Quiero dejar un mensaje de esperanza en el contenido del mural, y es que la Virgen nos enseña cómo triunfar en las dificultades.

tan gloriosamente hace ya dos siglos.

He presentado al Santo Padre, Pablo VI, quien dirige la Iglesia en estos momentos y a Benedicto XV a quien nuestros veteranos se dirigieron pidiendo proclamara la Virgen de la Caridad Patrona de Cuba. Al mencionado Pontífice lo he pintado junto al Santuario Nacional del Cobre cerca de Jesús Rabí, uno de los 2000 veteranos que en el Cobre pidieran dicha proclamación.

A la derecha de Varela he presentado a Moralito, y al don Pepe de color.

En la parte superior, detrás de Varela, aparecen dos paisajes cubanos: las torres de las catedrales de las dos Arquidiócesis de Cuba y junto a las mismas el monumento al soldado desconocido que se encontraba en el parque de Matanzas.

Hacia la parte derecha de Varela se levanta el majestuoso Pico Turquino, la parte más alta de Cuba. De la cima del mismo dos ángeles cierran el mural llevando hacia el Cielo nuestra bandera. Es como el ofrecimiento del pueblo cubano en sus cinco siglos de existencia de todas sus alegrías y penas, de todos sus éxitos y fracasos, pero con la esperanza en Aquél que todo lo puede. Como contemplando esta hermosa escena he pintado a Narciso López y debajo del mismo a Perucho Figueredo con frases de nuestro Himno entre el fuego que devora a Bayamo.

despertó con su enseñanza nuestro pueblo. Antes de Varela he puesto al Padre Caballero, el precursor, ya que fue quien despertó, en sus clases de Filosofía, a Varela. En la mesa del Padre Varela se encuentra abierta una Biblia. Las ideas de libertad que él comunicó a sus discípulos serán siempre el fruto de este libro. Los maestros he tenido mucho cuidado en presentarlos de manera seguida, porque fue su pensamiento el que provocó la lucha del 68...

He presentado a Mariana Grajales en aquel gesto que no debe olvidar ningún cubano creyente, cuando llamó a sus hijos y les mostró un crucifijo pidiéndoles que así como el Señor dio la vida por la humanidad ellos también la dieran por Cuba...

De las aguas de Nipe se tiñe el escudo de Cuba y de éste sale la mano de Cuba pidiendo auxilio al mundo libre. He presentado la estatua de la libertad como símbolo de este país hermano que supo alcanzar su independencia

El mito de Yemayá y la Virgen de Regla

En la tradición cubana se mezclan dos devociones religiosas tan distintas como los nombres que las describen, la Virgen de Regla y Yemayá. La primera ciertamente es una devoción católica que tiene su origen en el año 433 de la era cristiana; la segunda, no obstante, es tradición africana que nació a raíz de la llegada de los esclavos a las tierras del Caribe a partir del siglo XVI. Yemayá en Nigeria era la diosa del mar. Comprendemos la confusión de los esclavos que mezclaron la historia de una diosa no existente con la tradición a la Madre de Dios bajo el título de la Virgen de Regla, al examinar la tradición católica.

Hacia el año 433 de la Era Cristiana el Norte de Africa sufrió la invasión de varias tribus bárbaras que querían arrasar con la civilización existente para imponer la suya. En este proceso se dieron a la fuga hacia las costas españolas varios discípulos de San Agustín que llevaron consigo, entre otras cosas, una imagen de María, la Madre de Jesús, la Reina de los Cielos. Desde la llegada de estos frailes la devoción a esta imagen morena se arraigó en el Convento, le llamaban la "Bella Africana" por su color, origen y procedencia.

España, ocho siglos más tarde, sufrió la invasión de los moros y ante dicha desgracia los

María, la Madre de Dios, es una y la misma en Cuba como lo es para los cristianos del mundo entero (María de Guadalupe, Fátima, Lourdes, Coromoto, del Carmen, etc...). Sin embargo, no es difícil comprender cómo el esclavo pudo identificar a estas imágenes con dos diosas diferentes de la religión Yoruba-Lucumí. Dicha confusión ha dado lugar a que muchos vean estos títulos de María, Nuestra Señora de Regla y Ntra. Sra. de la Caridad, como dos "Virgenes" diferentes o dos "Santas" distintas. La historia nos indica lo contrario.

monjes volvieron a huir de su Convento. Sin embargo, esta vez no se llevaron la imagen de la Virgen: la escondieron en un pozo seco pensando que regresarían pronto a recuperarla. Desgraciadamente el secreto murió con los monjes ya que los

mahometanos permanecieron en aquellas tierras ibéricas por muchos siglos.

Hacia el año 1330 cuenta la tradición que un Canónigo de la Catedral de León tuvo un sueño donde parecía ver a una Señora de cara morena que le invitaba a dar un viaje que le llevaría a su imagen. Así fue; sin pensarlo mucho y con permiso de su Obispo se puso en camino hasta que después de mucho andar una voz le indicó el lugar y allí encontró a la Señora de sus sueños.

Lleno de júbilo, dicho Canónigo se dirigió al señor del lugar, Don Pedro Ponce de León, para que donara su castillo como iglesia y monasterio. Allí comenzó este culto a la Madre de

Dios, esta vez con el nombre de Nuestra Señora de Regla; este culto después pasó a Chipiona (hoy a cargo de los Franciscanos).

Con la llegada de los colonizadores a Cuba llegaron también sus tradiciones y la cultura de la época. A María, la Madre de Jesús, se le construyó una capillita en la Bahía de la Habana bajo la advocación de Nuestra Señora de Regla hacia el año 1690. El 24 de Octubre de 1692 la tormenta San Rafael destruyó la modesta iglesia. No obstante, un tal Juan de Conyedo Martín logró levantar una iglesia mayor de rafia, tapia y tejas que se abrió al culto en 1693. Se dice que al año siguiente Don Pedro de Aranda y Avellaneda trajo de España la imagen que hoy se venera allí.

La Virgen de Regla fue proclamada Patrona de la Bahía y del puerto de la Habana el 26 de diciembre de 1714; el 20 de

Octubre de 1717 fue colocado el Santísimo en el Santuario y en 1805 dicho Santuario fue convertido en Parroquia.

Por fin el 11 de septiembre de 1955 llegó a Regla el documento Papal que aprobaba la Coronación Pontificia de dicha imagen llamada con razón Abogada Especial de los Navegantes y General Socorro para todas las necesidades. Esta Coronación se efectuó jubilosamente en la Catedral de la Habana el 24 de febrero de 1956.

Tradicionalmente en Cuba las Provincias del Este de la Isla celebran fiestas interminables en honor a Nuestra Señora de la Caridad, mientras que las Provincias del Oeste honran a Nuestra Señora de Regla. Ambas fiestas tomaban lugar el 7 y el 8 de septiembre. En la actualidad en las costas de Cayo Hueso se pasean las dos imágenes en procesión por la Bahía.



La tez morena de la Virgen de Regla (arriba) contrasta con la de la Virgencita de la Caridad (deha.), pero realmente las dos imágenes representan a la misma Madre de Dios, la Virgen María, que no tiene nada que ver con los mitos acumulados a través de los siglos y que la confunden con diosas africanas.

Por EL PADRE JUAN SOSA



COMENTARIOS EVANGELICOS

Por el REV. JOSE P. NICKSE
Allí le presentaron (a Jesús) un sordo y tartamudo a la vez y le pidieron que pusiera las manos sobre él. Jesús apartó de la gente, le metió los dedos en los oídos y con la saliva le tocó la lengua. Después, mirando al cielo, suspiró y dijo: "Effeta", que quiere decir: "Abrete." En seguida se abrieron los oídos del sordo, desapareció el defecto de la lengua, y el hombre comenzó a hablar correctamente.

Marcos 7:31-37.

El evangelio nos toca a cada uno de nosotros en lo más íntimo de nuestro ser. El evangelio se nos aplica a cada uno de nosotros en esos aspectos de nuestra personalidad que nos apartan de los demás y nos oprimen con nuestro egoísmo.

En otras palabras, el evangelio viene a sanarnos, a limpiarnos, a renovarnos.

Cristo vino a redimir al hombre en su totalidad. Cristo vino a sanar a los hombres de sus enfermedades físicas. Pero también vino a curarnos de la más terrible de todas las enfermedades: la falta de amor. Donde falta el amor, falta Dios.

Es interesante analizar la imagen que nos presenta este evangelio. Jesús toca al sordo-mudo. Esto me recuerda una anécdota del Arzobispo Fulton Sheen. Una vez de visita por un leproso en Africa, le pidieron que repartiera unos crucifijos entre los leprosos. Al ver la primera de aquellas

manos, comida por la lepra, desfigurada, el Arzobispo Sheen sintió una terrible repugnancia. Y dejó caer en aquella mano leprosa el crucifijo. ¡Inmediatamente se dio cuenta del desprecio que había manifestado ante aquel leproso! ¿Acaso Cristo no tocaba y abrazaba a los enfermos? El Arzobispo Sheen le dio un fuerte apretón de mano a aquel pobre leproso, estrechando también las manos de todos los demás.

Como cristianos tenemos que tocar las vidas de los demás. Hay que extender la mano a aquellos que nos necesitan. Cristo vino a enseñarnos a servir y amar a nuestros hermanos.

En este mundo hay muchos sordomudos. Sordomudos porque no queremos escuchar la Palabra viva de Dios, y si la escuchamos nos da mucha pena predicarla. Cristo viene a abrir nuestros oídos para escuchar su Palabra, nuestros labios para proclamar su Palabra, nuestros corazones para amar.

¿Dónde podemos encontrar un ejemplo mejor de amor cristiano que en nuestra Madre Santísima? El próximo miércoles 8 de septiembre celebraremos la Fiesta de la Patrona de Cuba por decimoquinta vez en el exilio. Asistamos para honrar a la Madre de Dios y para escuchar la Palabra viva, la Palabra eficaz que es la Palabra de Dios.

Juntos el día 8 en el Marine Stadium pidamos a María Nuestra Madre que nos ayude a escuchar y vivir el evangelio que ella guarda en su corazón.

Seguramente todos sabemos la historia de la Virgen de la Caridad. Es la historia de dos indios y un negrito criollo que encontraron la imagen flotando sobre el agua en la bahía de Nipe. La historia de un pueblo religioso que sintió la presencia de Dios en sus vidas por este acontecimiento. La historia de una República naciente que vio el apoyo de su Iglesia cuando el 10 de mayo de 1916 el Papa Benedicto XV proclamó a Nuestra Señora de la Caridad, Patrona de Cuba.

Lo que muchos no saben es que María de la Caridad es la Madre de Jesús. En el Nuevo Testamento la vemos junto a El en el pesebre de Belén, en el hogar de Nazaret, en las Bodas de Caná, y en la compañía de sus discípulos mientras recorrían Judea y Galilea en rumbo a Jerusalén, siempre predicando un nuevo estilo de vida basado en el amor. Sobre todo la vemos junto a El, colgando del madero de la Cruz, y en el Cenáculo, después de su Resurrección. Desde aquel entonces María es la

madre de todos los hombres, la Madre de la Iglesia.

El único título que María no tiene, es el de OCHÚN. Y éste, desgraciadamente, es el título que muchos le atribuyen a Ella. Ochún es vista por los devotos de la Regla de Ochoa como la diosa de los ríos y manantiales. Los negros esclavos trajeron sus tradiciones sobre ella al llegar con sus dioses Yorubas a las tierras del Caribe. En Cuba esta religión, llamada Lucumí, identificó a Ochún, relacionada con el cobre, con Nuestra Señora de la Caridad del Cobre, pueblecito donde encontró la imagen original de la bahía de Nipe su hogar.

Ochún no existió; es producto de la tradición Yoruba. María sí existió. En la mitología de la religión Yoruba-Lucumí, Ochún la hija de Yemayá y esposa de Changó. En la tradición cristiana María es el modelo de vida cristiana por excelencia el instrumento que Dios escogió para completar sus promesas en Cristo Jesús. Ambos personajes son tan diferentes como

diferentes son las culturas de sus creyentes. Su identificación es el resultado de la confusión religiosa de nuestro pueblo y la falta de evangelización durante varios siglos.

A través de los siglos, la Virgen Santísima ha sido venerada por toda la Iglesia en una forma muy especial. Muchos lugares dan fe a sus apariciones que siempre suceden en el ambiente sincero de los sencillos y humildes, los pobres de espíritu, el mismo ambiente de aquellos dos indios y del negrito criollo de la bahía de Nipe.

Pidamos este año a María que nos indique el camino hacia Jesús para poder ser realmente liberados del odio y el dolor, la angustia y la desesperación, del pecado. Pero pidamos con sencillez y entereza, con lealtad y esperanza de que Nuestra Señora de la Caridad —no Ochún— llevará nuestra oración al Padre celestial. Solamente así podrá la Virgen devolvernos su palabra de amor, no con tristeza, sino con la alegría de los que viven la gloria del Señor.

15 años por los caminos de ayer

por Mons. Agustín Román

Vicario Episcopal para el Apostolado Hispano.

El 8 de septiembre de 1961, el numeroso destierro cubano se arrodillaba en Miami para adorar a Dios en la Eucaristía. Un acto de adoración fue el primer acto público de los exiliados. Entre las lágrimas por su exilio en busca de la libertad, aparecía en aquellas caras una sonrisa de consuelo al ver llegar la Imagen de la Madre de Cristo bajo el querido título de Nuestra Señora de la Caridad. Llegaba desde Cuba y era una copia de la aparecida en la Bahía de Nipe cuatro siglos atrás. Venía de la Parroquia de Guanabo en la Diócesis de La Habana. Había estado asilada en la Embajada de Panamá en La Habana, y llegaba a los hijos, que reunidos en familia, llamaban al Padre pidiendo el don perdido de la libertad.

El signo sagrado entraba para ser luz, como la llamaban los veteranos de la guerra de independencia en su documento al Santo Padre pidiendo que la proclamara Patrona de Cuba. Una mirada a este signo es suficiente para recordar el pasado histórico del pueblo cubano y para llenarnos de entusiasmo en nuestro caminar hacia el cielo. Como el tabernáculo en medio del pueblo de Dios en su éxodo a través del desierto, la Virgen mantendría viva la esperanza en Aquel que todo lo puede, porque en Ella "hizo maravillas el Poderoso a pesar de la humildad de su esclava."

La vieja devoción mambisa a la Madre de Dios quería recordar a este nuevo éxodo que los caminos que comenzaba no eran nuevos, eran los mismos que habían recorrido hermanos nuestros en el pasado en busca de hombres que evangelizar y de libertad que

(Pasa a la Pág. 21)



Delante de la Ermita de Ntra. Señora de la Caridad y señalando a uno de los lienzos del mural de Teok Carrasco, Monseñor Agustín Román recuerda la cita del pueblo cubano con la Virgen para el miércoles 8. Como en años anteriores la imagen llegará por las aguas y será recibida por multitud de devotos congregados en el Marine Stadium. Allí tendrá lugar la Misa a las 7:30 P. M. presidida por el Arzobispo de Miami, Coleman F. Carroll. A partir de las 12 de medianoche la imagen quedará expuesta a la veneración en la Ermita.

"LABOR DAY" — y el valor del trabajo

"Todos vivimos bajo el estandarte del trabajo. Somos conscientes de que el trabajo es un deber en la vida y que nuestra actividad tiene valor gracias al ideal que la inspira y la energía con que se la persigue."

Así se expresaba el Papa Pablo VI hace unos días durante uno de sus encuentros con los peregrinos. Les habló del trabajo, por ser esta la época del año en que cada uno debe reintegrarse a su tarea después de las vacaciones.

Sus palabras vienen muy bien para esta semana en que nos disponemos a celebrar "labor day," el día del trabajo. Es una fiesta que con frecuencia se asocia sólo con un día de vacación, o quizás con la vuelta al colegio de los hijos. Pero La Voz, ha descubierto esta semana que sus lectores la asocian con algo más. Así lo han confirmado los comentarios de gente en distintas profesiones.

La Voz también ha querido consultar la opinión del Concilio Vaticano II sobre el trabajo, y al hacerlo ha leído que: "... aquellos dedicados a trabajos muchas veces fatigosos, deben encontrar en esas ocupaciones humanas su propio perfeccionamiento, el

medio de ayudar a sus conciudadanos y de contribuir a elevar el nivel de la sociedad entera."

Para Juan Silva, que pasa el día cortando ropa en una fábrica, el trabajo es un modo de servir a los demás. "Creo que todos tenemos algo que hacer en este mundo y si yo no corto ropa, otro lo tendrá que hacer."

Todos nos necesitamos unos a otros, dice, mientras va recortando.

"Estoy satisfecho, pero creo que debo también preguntarme si esto es todo lo que estoy llamado

a hacer. El trabajo es bueno pero no es lo único."

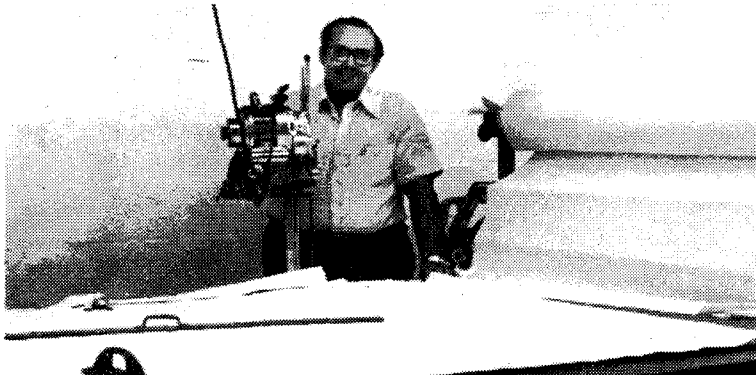
Juan dedica sus ratos libres a trabajar con la juventud. Lo hace con su esposa Anneris pero sin olvidar la responsabilidad hacia sus dos hijos. Pertenecen a la parroquia de St. Dominic.

Steve Melus es cartero y tiene cinco hijos, dos de ellos son adoptados. A él "Labor Day" le hace pensar en muchas cosas, sobre todo en su responsabilidad de dar testimonio cristiano en el trabajo. Es cursillista y trata de hacer más que simplemente repartir cartas. "Siempre se

puede repartir alegría y saludar a la gente. Y con los compañeros: mantenerme fiel a mis principios."

"El trabajo para mí es como un regalo de Dios que me permite ser útil y proveer para mi

familia," dice Felipe Rivero que supervisa la planta de Central American Printing. "Comparo 'Labor Day' al día de 'acción de gracias'. Me alegra tener un día de vacación pero también tener fuerzas para trabajar."



"Todos tenemos algo que hacer en este mundo" dice Juan Silva, que trabaja cortando tela en una factoría.

Resurgir hispano en la nación

WASHINGTON—En entrevistas cortas para el bicentenario, 17 líderes hispano-americanos dijeron haber visto mejoras en los últimos años contra la opresión y discriminación, de hispanos, pero agregaron que cualquier progreso futuro deberá ir acompañado de una mayor conciencia de parte de los hispano-americanos de sus valores culturales y sus derechos políticos. Entre los líderes había cinco obispos hispano-americanos de los Estados Unidos y funcionarios de la Conferencia de Obispos Estadounidenses (USCC).

El Obispo Patrick Flores, auxiliar de San Antonio, Texas,

dijo que: "el futuro trae nuevas esperanzas ya que el gigante hispano ya no está en letargo, estamos organizados nacionalmente de una manera muy constructiva." El Arzobispo Roberto Sánchez de Santa Fe, N.M. declaró: "Luego de 200 años, los hispano-americanos están tratando de preservar sus tradiciones y recobrar aquellas facetas que se habían perdido con los años." Paul Sedillo, a cargo de la secretaría de la USCC, dijo que el veía en los últimos 15 años "un despertar de nuestra identidad cultural y una conciencia política creciente que está unificando a los hispano-americanos y dejará una huella indelible en la historia."